

EVPHVES.
THE ANATOMY
of Wit.

Verie pleasant for all
Gentlemen to reade,
and most necessary to
remember.

Wherein are contayned the
delightes that wit followeth in
his youth, by the pleasantnesse of loue,
and the happinelle he reapeth
in age, by the perfectnes
of wisedome.

By Iohn Lylic, Maister of Art.

Corrected and augmented.

AT LONDON
Printed for Gabriell Cawood,
dwelling in Paules Church-yard.

1000

To the right Honourable my verie
good Lord and Maister, Syr VVilliam

V Vest, Knight, Lord de la V Varre : Iohn

*Lylie wissheth long life, with increase
of Honour.*

PARRHASIVS drawing the counterfaite of Helene (Right Honourable) made the attire of her head loose, who being demaunded why he did so, answered, she was loose. Vulcan was painted curiously, yet with a polt foote, Læda cunningly, yet with her blacke haire. Alexander hauing a skarre in his cheeke, helde his finger vpon it, that Apelles might not paint it, Apelles painted him, with his finger cleauing to his face, why quoth Alexander, I laide my finger on my skarre, because I would not haue thee see it, yea (said Apelles) and I drew it there because none else should perceiue it, for if thy finger had been away, either thy skarre wold haue been seene, or my arte misliked: whereby I gather, that in all perfect workes, as well the fault as the face is to bee shewen. The fairest Leopard is made with his spottes, the finest cloth with his list, the smoothest shooe with his last. Seeing then that in euerie counterfaite, as well the blemish as the beautie is couloured: I hope I shall not incur the displeasure of the wise, in that in the discourse of Euphues, I haue as well touched the vanities of his loue, as the vertues of his life. The Persians who aboue all other kings most honoured Cyrus, caused him to be engrauen as well with his hooked nose, as his high forehead. Hee that loued Homere best, concealed not his flattering, & he that praised Alexander most, bewraied

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his quaffing. Dimonides must haue a crooked shoo for his wrie foote, Damodes a smooth gloue for his straight hand.

For as euerie Painter that shadoweth a man in all partes, giueth euery peece his iust proportion, so he that decyphereth the qualities of the minde, ought as well to shew euerie humour in his kinde, as the other doth euerie part in his colour. The Surgion that maketh the Anatomie, sheweth as well the muscles in the heele, as the veines of the heart. If then the first sight of Euphues shall seeme too light to bee read of the wise, or too foolish to be regarded of the learned, they ought not to impute it to the iniquitie of the Authour, but to the necessitie of the Historie. Euphues beginneth with loue, as allured by wit, but endeth not with lust, as bereft of wisdom. He woeth women, prouoked by youth, but weddeth not himselfe to wantonnesse, as pricked by pleasure. I haue set downe the follies of his wit without breach of modestie, & the sparkes of his wisdom without suspicion of dishonestie. And certes I thinke there be no speeches which for grauitie will mislike the foolish, then vnseemely tearmes, which for vanitie may offend the wise. VVhich discourse (right Honourable) I hope you will the rather pardon for the rudenes, in that it is the first, & protect it the more willingly, if it offend in that it may be the last. It may be that fine wits wil descant vpon him that hauing no wit, goeth about to make the Anatomy of wit: and certainly their iesting in my mynd, is tollerable. For if the Butcher should take vpon him to cut the Anatomy of a man, because he hath skill in opening an Oxe, he wold proue himselfe a Calfe: or
if

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if the Horfeleach would aduenture to minifter a potion to a sicke patient, in that hee hath knowledge to giue a drench to a diseased Horfe, he would make himselfe an Asse. The shoemaker must not go aboute his latchet, nor the hedger meddle with any thing but his bill. It is vnseemly for the Painter to feather a shaft, or the Fletcher to handle the pēcil. Al which things make most against me, in that a foole hath intruded himself to discourse of wit: but as I was willing to cōmit the fault, so am I content to make amendes. Howloeuver the case standeth, I looke for no praise for my labor, but pardō for my good wil: it is the greatest reward that I dare aske, & the least that they can offer, I desire no more, I deserue no lesse. Though the stile nothing delight the dainty eare of the curious lister, yet wil the matter recreate the mind of the curteous Reader: the varietie of the one, will abate the harshnesse of the other. Things of greatest profit, are set forth with least price, wher the wine is neat, ther needeth no Iuie-bush, the right Corall needeth no coulouring, wher the matter it self bringeth credit, the man with his glose winneth small commendation. It is therefore mee thinketh, a greater shew of a pregnant wit, then perfect wisdom, in a thing of sufficient excellencie, to vse superfluous eloquence. VVe commonly see that a blacke ground doth best beseeme a white counterfait, and Venus according to the iudgemēt of Mars, was then most amiable, when she sat close by Vulcan. If these things be true, which experiēce trieth, that a naked tale doth most truly set forth the naked truth, that wher the cōtinance is faire, there need no colors, that painting is meeter for ragged walles then fine Marble, that verity then shineth.

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most bright, when she is in least brauerie. I shall satisfie mine own minde, though I cannot feede their humors, which greatly seeke after those that sit the finest meale, and beare the whitest mouthes. It is a world to see how Englishmen desire to heare finer speech then their language will allowe, to eate finer bread then is made of wheate, to weare finer cloth then is wrought of woll: but I let passe their finenesse, which can no way excuse my follie. If your Lordship shall accept my good will, which I haue alwaies desired, I will patiently beare the ill will of the malicious, which I neuer deserued.

Thus committing this simple Pamphlet to your Lordships Patronage, and your Honor to the Almighties protection: For the preseruatiō of the which, as most bounden, I will praie continually: I entde.

*Your Worships seruant to
commaund, Iohn Lyly.*



To the Gentlemen Readers.

 Was driuen into a quandarie Gentlemen, Whether I might sende this my Pamphlet to the Printer, or to the Pedler, I thought it too bad for the presse, and too good for the packe, but seeing my follie in writing to be as great as others, I was willing my fortune should be as ill as anyes. Wee commonly see the Booke that at Easter lyeth bound on the Stationers stall, at Christmasse to be broken in the Haberdashers shop, which sith it is the order of proceeding, I am content this Summer to haue my doings read for a toie, that in Winter they may be readie for trash. It is not straunge when as the greatest wonder lasteth but nine dayes, that a new worke should not endure but three moneths. Gentlemen vse bookes as Gentlewomen handle their flowers, who in the morning stick them in their heads, and at night strawe them at their heeles. Cherries be fulsome when they be thorow ripe, because they be plenty, and bookes be stale when they be printed, in that they be common. In my minde Printers and Taylers are chieflie bound to pray for Gentlemen, the one hath so many fantasies to print, the other such diuers fashions to make, that the pressing yron of the one is neuer out of the fire, nor the printing presse of the other at any time lieth still. But a fashion is but a dayes wearing, and a booke but an houres reading: which seeing it is so, I am of the shoemakers minde, who careth not so the shooc holde the plucking on, nor I, so my labours last the running ouer. He that commeth in print because he would be knowne, is like the foole that commeth into the Market because he would be seene. I am not he that seeketh prayse for his labour, but pardon for his offence, neither doe I set forth this for any deuotion in Print, but for dutie which I owe to my Patron. If one write neuer so well, he cannot please all, and write he neuer so ill, he shall please some. Fine heads will picke a quarrell with me, if all be not curious, and flatterers a thanke if any thing be currant: but
this

To the Gentlemen Readers.

this is my minde, let him that findeth fault amend it, and him that
liketh it vse it. Enuie braggeth, but draweth no bloud: the mali-
cious haue more minde to quip, than might to cut. I submit my
selfe to the iudgement of the wise, and little esteeme the censure
of fooles: the one will be satisfied with reason, the other
are to be answered with silence. I knowe Gentlemen
will finde no fault without cause, and beare
with those that deserue blame: as for o-
thers, I care not for their iests, for
I neuer meant to make them
my Iudges.

Farewell.



TO MY VERIE GOOD

friends the Gentlemen Schol-

lers of Oxford.



Here is no priuiledge that needeth a pardon, neither is there any remission to be asked where a commission is graunted. I speake this Gentlemen, not to excuse the offence which is taken, but to offer a defence where I was mistaken. A cleere conscience is a sure card, truth hath the prerogative to speake with plainnesse, & the modestie to heare with patience. It was reported of some, & believed of many, that in the Education of Ephoebus, where mention is made of Universities, that Oxford was too much either defaced or defamed. I know not what the enuious haue picked out by malice, or the curious by wit, or the guiltie by their stone galled consciences, but this I say, that I was as far from thinking ill, as I am from iudging well. But if I should goe about to make amendes, I were then faultie in somewhat amisse, & should shew my selfe like Appelles Mentice, who coueting to mend the nose, marred the cheek: and not vnlke the foolish Diar, who neuer thought his clothe blacke vntill it was burned. If a nie fault be committed, impute it to Euphues who knew you not, not to Lyly who hates you not.

Yet may I of all the rest most condemne Oxford of unkindnesse, of vice I cannot, who seemed to weane me before she brought me forth, & to giue me bones to gnaw, before I could get the teate to sucke. Wherein she plaid the nice mother, in sending me into the countrie to nurse, where I tired at a drie breast three yeres, and was at the last inforced to weane my selfe. But it was destinie, for if I had not bene gathered from the tree in the bud, I should being blowen haue proued a blast, and as good it

GOOD Euphues. Y M O T

is to be an idle egge, as an idle bird.

Euphues at his arrivall I am assured, will vlew Oxford, where he will eyther recant his sayings, or renne his complaints, he is now on the seas, & how he hath been tossed I know not, but whereas I thought to receive him at Douer, I must meete him at Hampton.

Nothing can hinder his conning but death, neither any thing hasten his departure but unkindnesse.

Concerning my selfe, I have alwaies thought so reverently of Oxford, of the Schollers, of the manners, that I feared to be rather an Idolater than a blasphemmer. They that inuented this toy were unwise, and they that reported it unkind, and yet none of them can proue me unhoneest.

But suppose I glanced at some abuses: did not Iupiter's egge bring forth as well Helen a tight huswife in earth, as Castor a light starre in heauen? The Critich that taketh the greatest pryde in his fethers, picketh some of the worst out and burneth them: there is no tree but hath some blasse, no countenance but hath some blemish, & shall Oxford then be blamelesse? I wish it were so, but I cannot think it is so. But as it is it may be better, & were it badder, it is not the worst.

I thinke there are fewe Universities that haue lesse faults than Oxford, many that haue more, none but haue some.

But I comit my cause to the consciences of those that eyther know what I am, or can gesse what I should be, the one will aunswere themselves in construing friendly, the other if I knew them, I would satisfie reasonably.

Thus loth to incur the suspicion of unkindnesse in not telling my minde, and not willing to make any excuse where there need no amends, I can neither craue pardon, least I should confesse a fault, nor conceale my meaning, least I should be thought a foole. And so I end, yours assured to be,

John Lyly.

EUPHVES.



Here dwelt in Athens a yong Gentleman of great patrimonie, & of so comely a personage, that it was doubted whether he were more bound to Nature for the liniments of his person, or to Fortune for the encrease of his possessions. But Nature impatient of comparisons, and as it were disdainling a companion or copartner in his working, added to this comeliness of his body, such a sharpe capacitie of minde, that not onely he proued Fortune counterfeit, but was halfe of that opinion, that the hir selfe was onely different. This yong Gallant of more wit than welth, and yet of more wealth than wisdom, seeing himselfe superior to none in pleasant conceits, thought himselfe superior to all in honest conditions, insomuch that hee thought himselfe so apt to all things, that he gave himselfe almost to nothing, but practising of those things commonly, which are incident to these sharpe wits, fine phrases, smooth quips, merry saits, viling jesting without meane, & abusing mirth without measure. As therefore the sweetest Rose hath his pickle, the finest Jewel his brack, the finest flower his bane, so the sharpest wit hath his wanton wit, and the holiest head his wicked way. And true it is, that some men write, and most men beleeue, that in all perfect shapes a blemish bringeth rather a liking euer waye to the eyes, than loathing any way to the minde. Venus had hir spole in hir cheek, which made hir more amiable: Helen hir scarre in hir chinne, which Paris called. Coe Apollus, the wheate of Ioue. Antippos his

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his Will, Licurgus his Will: for likewise in the disposition of the minde, eyther vertue is overshadowed with some vice, or vice overcast with some vertue. Alexander valiant in warre, yet giuen to Wine. Tullie eloquent in his gloses, yet vaine glorious. Salomon wise, yet too too wanton. David holy, but yet an homicide. None more witty than Euphues, yet at the first none more wicked. The freshest coulours soonest fade, the hardest knives soonest turneth his edge, the finest cloth is soonest eaten with the Moathes, and the Cambricke sooner stayned than the coarse Canuas: which appeared well in this Euphues, whose wit being like Ware, apt to receive any impression, and bearing the Lead in his owne hande, eyther to vse the Raine or the Spurre, disdainning counsaile, leaving his Countrie, loathing his olde acquaintance, thought eyther by wit to obtaine some Conquest, or by shame to abide some cōlict, who preferring fancie before friends, and his present humour before honour to come, laide reason in water being too false for his taste, and followed unbridled affection most pleasaunt for his taste. When parents haue more care howe to leave their children wealthy than wise, and are more desirous to haue them maintaine the name than the nature of a Gentleman: when they put gold into the hands of youth, where they should put a rod vnder their girdle, when in stead of awe they make them past grace, and leave them rich executors of gods, and poore executors of godlinesse: When it is no mervaille, that the sonne being left rich by his fathers will, be come vetchlesse in his owne will. But it hath bene an old said saw, and not of less truth than antiquitie, that wit is the better if it be the dearer bought ras in the sequelle of this history shall most manifestly appeare. It happened this young Iunior to arrive at Naples, (a place of more pleasure than profite, and yet of more profit than pietie) the very wallas and windows wherof, shewed it rather to be the Tabernacle of Venus, than the Temple of

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of Vesta. There was all things necessarie and inread-
nesse, that might either allure the minde to lust, or entice
the heart to follie: a court more meet for an Atheist, than
for one of Athens: for Ouid than for Aristotle: for a grace-
lesse lover, than for a godly liuer: more fitter for Paris
than Hector, and meet for Flora than Diana. Here my
youth (whether for wearinesse he could not, or for wanton-
nesse would not go any farther) determined to make his
abode, whereby it is evidently scene that the flatestt fish
swalloweth the delicatest baite: that the highest soaring
hawk fraimeth to the lure: and that the wittiest braine
is enueigled with the sodaine view of alluring vanities.
Here he wanted no companions which courted him con-
tinually with sundry kindes of deuises, whereby they
might either soake his purse to reape commoditie, or sooth
his person to winne credite: for he had guests and compa-
nions of all sortes.

There frequented to his lodging, as well the Spi-
der to sucke popson of his fine witte, as the Bee to ga-
ther Honie: as well the Drone as the Dove: the Foxe
as the Lambe: as well Damocles to betray him, as Da-
mon to be true to him. Yet he behaued himselfe so wari-
lie, that he singled his game wisely. He could easily dis-
cerne Appollo from Pan his Pipe, and Ve-
nus beautie from Iuno's brauerie, and the faith of Lxly-
us from the flatterie of Aristippus: he welcomed all,
he trusted none: he was merrie, but yet so warie, that
neither the flatterer coulde take aduantage to intrap-
pe him in his talke, nor the wisest any assurance of his
friendship: who being demanded of one, what Coun-
trie man he was, he answered, what Countrey man am
I not: If I be in Crete I can lie, if in Greece I cane
shift: if in Italie, I can court it: if thou aske whose sonne
I am also: I aske thee whose sonne I am not, I can ca-
rouse with Alexander, abstaime with Romulus, eat with
the Epicure, fast with the Stoike, sleepe with Endi-

Explicus.

mino, watch with Chirippus, using these speeches and other like. An olde Gentleman in Naples seeing his pregnant wit, his eloquent tongue somewhat tanning, yet with delight: his mirth without measure, yet not without wit: his sayings vaine glorious, yet pittie: began to bewaile his spurture, & to muse at his nature, being incensed against the one as most peruitious, and inflamed with the other as most pretious: for he well knew, that so rare a wit would in time, either breede an intollerable trouble, or bying an incomparable treasure to the common weale: at the one he greatly pittied, at the other he reioyced.

Having therefore gotten opportunitie to communicate with him his minde, with wattrie eyes, as one lamenting his wantonnesse: and smiling face, as one louing his witfinesse, encountred him on this manner:

Young Gentleman, although my acquaintance be small to intreate you, and my authoritie lesse to commaund you, yet my good will in giuing you good counsaile, should induce you to beleue me, and my hoarishaires (ambassadors of experience) enforce you to follow me: for by how much the more I am a stranger to you, by so much the more you are beholding to me: having therefore opportunitie to utter my minde, I meane to bee importunate with you to follow my meaning. As thy birth doeth shewe the expresse and linely Image of gentle blood, so thy bringing up seemeth to me to be a great blot to the linage of so noble a birth: so that I am enforced to thinke that eyther thou diddest want one to giue thee good instructions, or that thy Parents made thee a wanton with too much cockering: either they were too foolish in vsing no discipline, or thou too forward in rejecting their doctrine: either they willing to haue thee idle, or thou wilfull to be ill employed. Did they not remember that which no man ought to forget, that the tender youth of a childe is like the tempering of newe Iron,

apf

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apt to receiue any forme: He that will carry a Bull with
Milo, must vse to carry him a Calf also, he that cometh
to haue a straight tree, must not buy him being a twig.
The Potter fashioneth his claye when it is soft, and the
Sparrow is taught to come when he is young: As there-
fore the yron being hot, receiueith any forme with the
stroke of the hammer, and keepeth it being colde for ever,
so the tender witte of a childe, if with diligence it be in-
structed in youth, will with industrie vse those qualities
in age. They might also haue taken example of the wise
husbandmen, who in the fattest and most fertill ground
sowe hempe before wheate, a graine that drieth vp the
superfluous moisture, and maketh the soile more apt for
corne: or of good gardeners, who in their curious knots
mire Ilop with Time, as aideth the one to the growth of
the other, the one being drie, the other moist: or of cunning
Painters, who for their whitest worke cast the blackest
ground, to make the picture more amiable. If therfore thy
father had bene as wise an husbandman, as he was a for-
tunate husband, or thy Mother as good a huswife, as shee
was a happie wife: if they had bene both as good Garde-
ners to keepe their knot, as they were grafters to bring
forth such fruite: or as cunning painters as they were hap-
py parents, no doubt they had sowed hempe before wheate,
that is, discipline before affection, they had set Ilop with
Time, that is, manners with wit, & one to aid the other: &
to make thy dexteritie more, they had cast a black ground
for their white worke, & is, they had mixed threats with
faire looks. But things past, are past calling againe: it is
too late to shut the stable-dore when the steed is stolne: the
Troians repented too late when their towne was spoiled:
yet the remembrance of their former follies, might breed
in thee a remorse of conscience, & be a remedy against fur-
ther concupiscence. But now to thy present time. The
Lacedaemonians were wont to shew their children dron-
ken men, and other wicked men, that by seeing their filth,
they

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they might shunne the like fault, and auoide such vices, when they were at the like state. The Persians to make their youth abhorre gluttony, would paint an Epicure, sleeping with his meate in his mouth, and horrible overladen with Wine, that by the view of such monstrous sights, they might eschue the meanes of the like excelsse. The Parthians to cause their youth to loath the alluring traines of womens wilks and deceitfull entisements, had most curiouslye carued in their houses a young man blinde, besides whome was adioyned a woman so exquisite, that in some mens iudgement Pigmaliions Image was not halfe so excellent, hauing one hande in his pocket, as noting her theste, and holding a knife in the other hande to cut his throate. If the sight of such vglie shapcs caused a loathing of the like sinnes, then my good Euphuës, consider their plight and beware of thine owne perill. Thou art here in Naples a young sojourner, I an olde Senioꝝ: thou a stranger, I a Citizen: thou secure, doubting no mishap, I sorrowfull dreading thy misfortune. Here mayst thou see that which I sigh to see: drunken sottcs wallowing in euery corner, in euery Chamber, yea, in euery channell. Here mayst thou beholde that which I cannot without blushing beholde, noꝝ without blubbering utter: those whose bellies be their Gods, who offer their goods a sacrifice to their guttes: Who sleepe with meate in their mouthes, with sinne in their hearts, and with shame in their houses. Here, yea, here Euphuës maist thou see, not the carued visage of a lechde woman, but the incarnate visage of a lasciuious wanton: not the shadowe of loue, but the substance of lust. My heart melteth in droppes of bloud, to see an harlot with the one hande robbe so many Coſers, and with the other to rippe so many Coꝝes. Thou art here amiddest the Pikes betwene Scylla and Carybdis, ready if thou thin Syrtes to sinke into Semphlegades. Let the Lacedemonian, the Persian, the Parthian, yea, the Neapolitan, canse the

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the rather to detest such villanie at the sight and view of
their vanitie. Is it not farre better to abhorre sinnes by
the remembrance of other faultes, than by repentance
of thine owne follies? Is not he accounted most wise, who
other mens harmes doe make most warie? But thou
wilt happellie saie, that although there be manie thinges
in Naples to bee iustly condemned, yet are there some
thinges of necessitie to bee commended: and as thy wilt
doeth leane to the one, so thy wilt woulde also embrace
the other. Alasse Euphuus, by how much the more thou
the high climbing of thy capacitie, by so much the more
I feare thy fall. The fine Chrysell is sooner crazed than
the hard Marble: the greenest Beech burneth faster than
the driest Oke: the fairest Silke is soonest soiled: and
the sweetest Wine turneth to the sharpest Vineger.
The pestilence doeth more risell infect the clearest com-
plexion, and the Caterpillar cleaueth vnto the ripest
fruit: the most delicate wit is allured with small en-
tissement vnto vice, and most subiect to yelde vnto vi-
tulle. If therefore thou doe but hearken to the Syrenes,
thou wilt bee enamoured: if thou haunt their houses
and places thou shalt be enchanted. One droppe of poi-
son infecteth the whole Tunne of Wine: one leafe of Co-
loquintida marreth and spoileth the whole pot of Bo-
reage: One yron Nioale defaceth the whole peece of
Lapide. Descend into thine owne conscience, and con-
sider with thy selfe the great difference betwene sta-
ring and starke blinde, witte and wisdom, loue and
lust: be merrie, but with modestie: be sober, but not too
sober: be valiant, but not too ventrous. Let thy attire
be comelie, but not costlie: thy diet wholesome, but not
excessive: vse pastime as the worde importeth, to passe
the time in honell recreation. Distrust no man without
cause, neither be thou credulous without prouise: be not
light to followe euerie mannes opinion, nor obstinate to
stand in thine owne conceit. Serue God, loue God, feare
God,

Euphues.

God; and God will so blesse thee, as either thy heart can wish, or thy friends desire : And so I end my counsaile, beseeching thee to begin to follow it. This old Gentleman having finished his discourse, Euphues began to shape him an answer in this sort.

Father and friend (your age sheweth the one, your honesty the other.) I am neither so suspicious to mistrust your good will, nor so sottish to mislike your good counsel, as I am therefore to thanke you for the first, so it stands me vpon to thinke better on the latter : I meane not to quarrell with you as one louing sophistrie : neither to control you, as one hauing superiortie, the one would bring my talke into the suspicion of fraud, the other couinee me of follie. Whereas you argue I know not vpon what probabilities, but sure I am vpon no p^{ro}se, y^e my bringing vp should be a blemish to my birth, I answer & sweare to that, you were not therein a little overshoot, either you gaue too much credite to the report of others, or too much libertie to your owne iudgement : you couinee my parents of p^{ro}uisionnelle in making me a wanton, and me of lewdnesse in reiecting correctio. But so many men, so many mindes, that may seeme in your eye odious, which in anothers eye may be gracious. Aristippus a Philosopher, yet who more courtlie? Diogenes a Philosopher, yet who more carterly? Who more popular than Plato, retaining alwaies good cōpanie? Who more enuious then Tymon, denouncing all humaine societie? Who so seuer as y^e Stoiles, which like stocks were moued with no melody? Who so seuer as the Epicures, which walowed in all kind of licentiousnes? Though al men be made of one mettel, yet they be not cast all in one mould, there is framed of y^e selfe same clay as well the tile to keepe out water, as the pot to containe licour : the Sun doth harden the dirt and melt the ware, fire maketh the gold to shine, and the straw to smother : Perfumes doth refresh the doue, & kill the Beetle, and the Nature of the man disposeth that consent of
the

Euphues.

the manners. Now whereas you seemed to tone my Nature & loath my nurture, you bewray your owne weakness, in thinking that nature may anie wayes be altered by education, & as you haue ensamples to confirme your pretence, so haue I most euident & infallible arguments to serue for my purpose. It is naturall for the Vine to spread, the more you seeke by Arte to alter it, the more in the ende you may augment it. It is proper for the Palme tree to mount, the heavier you load it, the higher it sprouteth. Though yron be made soft with fire, it returneth to his hardnesse: Though the Fawcon be reclaimed to the fist, she retireth to her haggardnesse: the whelp of a Masse will neuer be taught to retriue the Partridge: education can haue no shewe, where the excellencie of Nature doth beare swaie. The sillie Housle will by no manner of meanes be tamed: the subtil Foxe may well be beaten, but neuer broken from stealing of his pray. If you powde Spices, they smell the sweeter: season the wood neuer so well, the Wine shall taste of the Calke: plant and translate the Crabbe tree, where, and whensoever it please you, and it will neuer beare swete apple, vnlesse you graft it by arte, which nothing toucheth Nature.

Infinite and innumerable were the examples I could alleadge and declare to confirme the force of Nature, and confute these your vaine and false sodgeries, were not the repetition of them needlesse, hauing shewed sufficient, or bootlesse, seeing those alleadged will not perswade you. And can you be so vnnaturall, whome Nature hath nourished and brought vp so manye yeeres, to repine as it were against Nature?

The similitude you rehearsed of the Ware argueth your waring and melting braine, & your example of the hot and hard yron, sheweth in you but colde and weake disposition: Doe you not know that which all men doe affirme and knowe, that blacke will take no other colour?

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That the stone Aheston being once made hot, will neuer be made colde: That fire cannot be forced downeward: That Nature will haue course after kinde: That euerie thing will dispose it selfe according to Nature: Can the Aethiope change or alter his skinne: or the Leopards his hiewe: Is it possible to gather grapes of thornes, or figges of Whistles, or cause anie thing to striue agaynst Nature: But why goe I about to praise Nature, the which as yet was neuer anie Iunpe so wicked and barbarous, anie Turke so vile and brutish, anie beast so dull and senselesse, that could, or would, or durst dispraise, or contempne: Doth not Cicero conclude and allow, that if we follow and obey Nature, we shall neuer erre: Doth not Aristotle alleadge and confirme, that Nature frameth or maketh nothing in anie point rude, vaine, or imperfect.

Nature was had in such estimation and admiration among the Heathen people, that she was reputed for the onely Goddess in Heanen: if Nature then haue largely and bountifullly indued me with her gifts, why deeme you me so vntowarde and gracelesse: If she haue dealt hardly with me, why extoll you so much my birth: If Nature beare no sway, why vse you this adulation: If Nature worke the effect, what booteth anie education: If Nature be of strength or force, what availleth discipline or nurture: If of none, what helpeth Nature: But let these sayings passe, as knownen evidently, & granted to be true, which none can or may denie, vlesse he be false, or that he be an enemy to humanitie.

As touching my residence and abiding here in Naples, my youthlie affections, my sportes and pleasures, my pastimes, my common dalliance, my delights, my resort and companie which daily vse to visit me, although to you they breede moze sorrow and care, than solace and comfort, because of your crabbed age: yet to me they bring moze comfort and ioye, than care and griefe, moze blisse

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blisse than bale, more happinesse than heauinesse, because of my youthfull gentlenesse. Either you woulde haue all men olde, as you are, or els you haue quite forgotten that you your selfe were young, or euen knowe young dayes: either in your youth you were a verie vicious and ingodlie man, or now being aged, verie superstitious & deuout aboue measure.

But you no difference betwene the young flourishing Baye Tree, and the olde wythered Beech: No kinde of distinction betwixt the waxing and the wayning of the Moone, and betwene the rising and setting of the Sunne: Doe you measure the hot assaults of youth, by the colde skirmishes of age: whose yeeres are subiect to more infirmities than our youth. We merrie, you melancholie: we zealous in affections, you iealous in all your doings: you teastie without cause, we hastie for no quarrell: you carefull, we carelesse: we bold, you fearefull: we in all points contrarie to you, and you in all poynts unlike vnto vs: Seeing therefore we be repugnant each to the other in Nature, would you haue vs alike in qualities: Would you haue one potion ministred to the burning Feauer, and to the colde Pallie: One plaister to an olde issue, & a fresh wound: One salve for all sores: One sauce for all meates: No, no, Euphues, but I will yeelde to none, than either I am bound to graunt, either thou able to p'oue. Suppose that which I will neuer beleue, that Naples is a rankered storehouse of all strife, a common steeves for all strumpets, the sinke of shame, and the very Purse of all sinne: shall it therefore folowe of necessitie, that all that are wooed of lone, should bee wedded to lust: will you conclude as it were Ex consequenti, that whoe soeuer arriveth hère shall be entised to follie, and being entised, of force shall be entangled: No, no, it is the disposition of the thought that altereth the nature of the thing.

The Sunne shineth vpon the dunghill, and is not cor-
rupted

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rupted, the Diamond lieth in the fire and is not consumed: the Chyffall toucheth the Load, and is not spoiled: the Birde Trochilus lieth in the mouth of the Crocodile, and is not spoiled: a perfect wit is neuer bewitched with lewdnesse, neither entised with lasciuiousnesse.

Is it not common, that the Holme Tree springeth amidst the Beech? That the Iute spreadeth vpon the hard stones? That the soft feather beebreaketh the hard blade? If experience haue not taught you this, you haue liued long and learned little: or if your moyst braine haue forgot it, you haue learned much and profited nothing. But it may be that you measure my affection by your owne fancies, and knowing your selfe either too simple to rayse the siege by pollicie, or too weake to resist the assault by prowess, you deeme me of as little wit as your selfe, or of lesse force: either of small capacitee, or of no courage. In my iudgement Eubulus, you shall as soone catche a hare with a Haber, as you shall perswade youth, with your aged and over-worne eloquence, to such seueritie of life, which as yet there was neuer stoike in precepts so strict, neither anie in life so precise, but would rather allow it in words, than followe it in workes, rather talke of it, than trie it. Neither were you such a Saint in your youth, that abandoning all pleasures, all pastimes and delights, you would chose rather to sacrifice the first fruites of your life to baine holinesse, than to youthfull affections. But as to the stomacke quatted with dainties, all delicacies seeme queasie: and as he that surfeteth with wine, vseth afterward to allay with water: so these olde huddles hauing overcharged their gorges with fancie, account all honest recreation mere follie, and hauing taken a surfet of delight, seeme now to honour it with despiight. Seeing therefore it is labour lost for mee to perswade you, and winde vaineely wasted for you to exhort me, here I found you, and here I leave you, hauing neither

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neither bought nor sold with you, but chaunged wares for wares: if you haue taken little pleasure in my replie, sure I am, that by your counsell I haue reaped lesse profite. They that be to steale Honie, burne the clocke to smoke the Bees from their hives, & it may be, that to get some aduantage of mee, you haue vsed these sleekie arguments, thinking thereby to smother me, with the conceit of strong imagination. But as the Camelion though he hath most guts, draweth least breath, or as the Elder tree though he be fullest of pith is farthest from strength: so though your reasons seme inwardly to your selfe somewhat substantiall, and your perswasions pithie in your owne conceit, yet being wel waied without, they be shadowes without substance, and weakes without force. The Bird Taurus, hath a great voice, but a small bodie: the thunder a great clappe, but yet a little stone: the emptie vessel giueth a greater sound than the full barrel. I mean not to apply it, but looke into your selfe and you shall certainly finde it, and thus I leaue you seeking it, but were it not that my companie staie my coming, I would surely helpe you to looke it, but I am called hence by my acquaintance.

Euphues having thus ended his talke departed, leaving this old Gentleman in a great quandarie: who perceiving that he was more enclined to wantonnesse then to wisdome, with a deepe sigh, the teares trickling downe his cheekes, saide: Seeing thou wilt not buie counsaile at the first hand good cheape, thou shalt buy repentance at the second hand, at such an unreasonable rate, that thou wilt curse thy hard penny worth, and ban thy hard hart. Ah Euphues; little dost thou know, that if thy wealth wast, thy wit wil giue but small warmth, and if thy wit inclineth to wilfulnesse, that thy wealth wil do thee no great good. If the one had been imployed so, the other so learning, it had bene harde to conjecture whether thou shouldst haue bene more fortunate by riches, or happier
by

Euphues.

by wisdom, whether more esteemed in þe common weale
for wealth to maintaine warre, or for counsel to conclude
peace. But alas, why do I pittie that in thee, which thou
takest to praise in thy selfe : and so saying, he immediat-
ly went to his owne house, heavily bewailing the young
mans unhappinesse.

Here you may behold Gentleman, how letwolie wit
standeth in his owne light, how he denieth no penny good
silver but his owne, preferring the blossom before the
fruit, the budde before the flower, the greene blade before
the ripe eare of corne, his owne wit before all menmes
wisesome. Neither is that reason, lying for the most
part, it is proper to all those of tharpe capacite, to esteeme
of themselves as most proper: if one be hard in conceiting
they pronounce him a dolte : if given to studie, they pro-
claime him a dunce : if merry, a lecher : if sad, a Saine : if
full of wordes, a sot : if without spech a Cypher. If one
argue with them boldly, then is he impudent : if coldlie,
an innocent. If there be reasoning of vniuersitie, they crye.
Quæ supra nos, nihil ad nos : if of humilitie, *Sententia*
loquitur carnis flex.

Hereof commeth such great familiaritie betwene
the ripest wits, when they shall see the disposition the one
of the other, the Sympathea of Affections, and as it were
but a paire of shares to goe betwene their natures, one
flattereth another by his owne follie, and laeteth cushions
vnder the elbow of his fellowe, when he seeth him take
a nappe with fancie, and as their wit weasleth them to
dree, so it forgeth them some feate excuse to cloake their
vanitie.

So much studie both intoricate their bzaines, for (say
they) although ypon the more it is bled, the brighter it is,
yet siluer with much wearing doeth waste to nothing :
though the Cannon the more it is bowed the better it
serueth, yet the bowe the more it is bent and occupied, the
weaker it wareth : though the Cannon the more it is
troden,

Euphues.

Troden and pressed downe, the more it spreadeth, yet the Violet the oftner it is handled and touched, the sooner it withereth and decaieth. Besides this, a fine wit, a sharpe sense, a quicke vnderstanding, is able to attaine to more in a moment or a very little space, than a dull & blockish head in a moneth. The sith cutteth farre better and smoother than the Sawe, the Ware yeldeth better and sooner to the Seale, than the Steele to the Stampe, the smooth and plaine Bech is easier to be carued then the knottie Bore. For neither is there any thing but that hath his contraries.

Such is the Nature of those Pouises that thinke to haue learning without labour, and treasure without trauaile, either not vnderstanding, or else not remiemb'ring, that the finest edge is made with the blunt Whetstone, and the fairest iewel fashioned with the hard hammer: I goe not about (Gentlemen) to inueigh against wit, for then I were witlesse, but frankly to confesse my owne little wit. I haue euer thought so superstitiously of wit, that I feare I haue committed Idolatrie against wisdom, & if Nature had dealt so beneficially with me, to haue giuen me any wit, I should haue bin readier in the defence of it to haue made an Apologie, than any way to turne to Apostacie. But this I note, that for the most part they stand so on their pantuffles, that they be secure in perils, obstinate in their owne opinions, impatient of labo'r, apt to conceiue wzong, credulous to belæne the wzorst, readie to shake off their old acquaintance without cause, and to condemne them without colour: all which humours are by so much the more easier to be purged, by how much the lesse they haue sestered the sinewes. But turne we againe to Euphues.

Euphues hauing sojourned by the space of two months in Naples, whether he were moued by the curtsie of a young Gentleman named Philautus, or inforced by destiny: whether his pregnant wit, or the pleasant conceits
D wrought

Euphues.

wrought the greater liking of the minde of Eubulus, I know not for certaintie. But Euphues shewed such entire loue towarde him, that he seemed to make small account of any others, determining to enter into such an inuolable league of friendship with him, as neither time by peace-meale should impart, neither fancie vtterly dissolve, nor any suspicion infringe. I haue reade (saith he) & well I beleue it, that a friende is in prosperitie a pleasure, a solace in aduersitie, in grieffe a comfort, in ioye a merrie companion, at all times another I, in all places the expresse Image of mine owne person: insomuch that I cannot tell whether the immortall Gods haue bestowed any gift vpon mortall men, either more able or more necessarie then friendship. Is there any thing in this world to be reputed (I will not say compared) to friendship? Can any treasure in this transitory pilgrimage, be of more value then a friend? In whose bosome thou maiest sleepe secure without feare, whome thou maiest make partner of all thy secrets without suspicion of fraud, and partaker of all thy misfortune without mistrust of flatering, who will account thy bale, his bane, thy mishap, his miserie, the pricking of thy finger, the pearcing of his heart. But whether am I carried? Haue I not also learned, that one should eate a bushell of Salt with him whom he meaneth to make his friend: that triall maketh trust: that there is falshood in friendship: and what then? Doth not the simpathie of manners make the coniunction of mindes? Is it not a buy word, Like will to like? Not so common as commendable it is, to see young Gentlemen chuse them such friends, with whom they may seeme being absent to be present, being a sunder, to be conuersat, being dead, to be aliue. I will therefore haue Philautus to be my phere, and by so muche the more I make my selfe sure to haue Philautus, by how much the more I viewe in him the liuely image of Euphues. Although there be none so ignorant that doth not knowe, neither any so impudent, that will

Euphues.

Will not confesse friendship to be þæt lewell of humane ioy : yet whosoener shall see this amitie grounded vpon a little affection, wil soone coniecture that it wil be dissolued vpon a light occasion : as in the sequelle of Euphues & Philautus you shall soone see, whose hot loue waxed soone colde : For as the best Wine doth make the sharpest Wineger, so the deepest loue turneth to þæt vnablest hate. Who deserued the most blame in mine opinion is doubtfull, and so difficult, that I dare not presume to giue verditte. For loue being the cause for which so many mischieses haue been attempted, I am not yet perswaded whether of them was most to be blamed, but certainly neither of them was blamelesse. I appeale to your iudgement gentlemen, not that I think any of you of the like disposition, able to decide the question, but being of deeper discretion than I am, are more fit to debate the quarrell. Though the discourse of theyr friendship and falling out be somewhat long, yet being somewhat strange, I hope the delightfulnessse of the one, will attenuate the tediousnesse of the other.

Euphues had continuall accesse to the place of Philautus, and no little familiaritie with him, and finding him at convenient leasure, in these short tearmes vnfolded his minde to him.

Gentleman and friende, the triall I haue had of thy manners, cutteth off diuers tearmes which to another I would haue vsed in the like matter. And sithence a long discourse argueth follie, and delicate wordes incurre the suspicion of flatterie, I am determined to vse neither of them, knowing either of them to breede offence. Waying with my selfe the force of friendship by the effects, I studied euer since my first coming to Naples, to enter league with such a one, as might direct my steps being a stranger, & resemble my manners beeing a scholler, the which two qualities as I finde in you able to satisfie my desire, so I hope I shall finde a heart in you, willing to accomplish my request. Which if I may obtaine, assure your self

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that Damon to his Pythias, Pylades to his Orestes, Titus to his Gysippus, Theseus to his Pirothus, Scipio to his Lælius, was neuer found more faithfull, than Euphues will be to Philautus.

Philautus by how much the lesse he looked for this discourse, by so much the more he liked it, for he saw all qualities both of bodie and minde in Euphues, vnto whom he replied as followeth.

Friend Euphues, (for so your talke warranteth me to feare me you) I dare neither vse a long proceſſe, neither a louing ſpeech, leaſt vntwittinglie I ſhould cauſe you to conuince me of thoſe things, which you haue alreadie condemned. And verily I am bold to preſume vpon your curioſitie, ſince you your ſelf haue vſed ſo little curioſitie: perſwading my ſelfe, that my ſhort anſwere will worke as great an effect in you, as your few wordes did in me. And ſeeing we reſemble (as you ſay) each other in qualities, it cannot be that the one ſhould differ from the other in curioſitie, ſeeing the ſincere affection of the minde cannot be expreſſed by the mouth, & that no arte can vnſolde the entire loue of the heart, I am earneſtly to beſeeche you not to meaſure the firmeneſſe of my faith, by the ſewneſſe of my wordes, but rather thinke that the ouerflowing waues of good will, leaue no paſſage for manie wordes. Triall ſhall proue truſt: here is my hand, my heart, my landes and my life at thy commaundement. Thou maielt well perceiue that I did beleeue thee, that ſo ſoone I did loue thee: and I hope thou wilt the rather loue me, in that I did beleeue thee. Either Euphues and Philautus ſtood in neede of friendſhip, or were ordained to be friends, vpon ſo ſhort warning to make ſo fine a conſclusion, might ſeem in mine opinion, if it continued, miraculous: if ſhaken off, ridiculous.

But after manie embracings and proteſtations one to another, they walkt to dinner, where they waited neither meate, neither Muſicke, neither anie other paſtime: and
having

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hauing banquetted, to digest their sweet confections, they daunced all that after none ; they vsed not onely one boorde, but one bedde, one booke, (if so be it they thought not one too manie). Their friendship augmented euerie daye, insomuch that the one coulde not refraine the companie of the other, one minute : all things went in common betwene them, which all men accounted commendable.

Philautus beeing a Towne borne childe, both for his owne countenance, and the great countenance which his ffather had while he lived, crepte into credite with Don Ferardo, one of the chiefe Gouvernours of the Citie, who although he had a courtly crew of Gentlewomen sojourning in his Pallace, yet his daughter, heire to his whole reuenewes, stained the beautie of them all, whose modest bashfulnesse caused the other to looke wan for enuie: whose Lilly cheekes died with a vermillion red, made the rest blush for shame. For as the finest Rubie staineth the colour of the rest that be in place, or as the Sunne dimmeth the Moone, that she cannot be discerned : so this gallant girle more faire than fortunate, & yet more fortunate than faithfull, eclipsed the beautie of them all, and chaunged their colours. Unto her had Philautus access, who wan her by right of loue, and should haue wonne her by right of lawe, had not Euphues by straunge destenie, broken the bands of marriage, and forbidden the bances of matrimonie.

It happened that Don Ferardo had occasion to goe to Venice, about certaine of his owne affaires, leauing his daughter the onely Steward of his householde, who spared not to feast Philautus her friend, with all kindes of delights and delicacies, reseruing onelie her honestie, as the chiefe stay of her honour. Her ffather being gone, shee sent for her friend to Supper, who came not as he was accustomed solitarilie alone, but accompanied with his friend Euphues. The Gentlewoman, whether

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it were for nicenesse, or for niggardnesse of curtesie, gaue him such a colde welcome, that he repented that hee was come.

Euphues though hee knewe himselfe worzhie euerie way to haue a good countenance, yet could he not perceiue her willing anie waie to lend him a friendly looke. Yet least he should seeme to want iestures, or to be dashed out of conceipt with her coye countenance, he addrest him to a Gentlewoman called Liua, vnto whom he vttered this speech. Faire Ladie, if it be the guise of Italic to welcome straungers with straungenesse, I must needs saie the custome is strange, and the countrie barbarous: if the manners of ladies be to salute Gentlemen with coyenesse, then I am enforced to thinke the women boide of courtesie to vse such welcome, and the men past shame that will come. But hereafter, I will either bring a stole on mine arme, for an vnbidden guest, or a Wizard on my face, for a shamelesse Colloppe. Liua replied.

Sir, our Countrie is cluill, and our Gentlewomen are curteous, but in Naples it is counted a iest, at euerie word to saie, In faith you are welcome. As she was yet talking, supper was set on the board: then Philautus spake thus vnto Lucilla. Yet Gentlewomen, I was the bolder to bring my shadow with me (meaning Euphues) knowing that he should be the better welcome for my sake. Vnto whom the Gentlewoman replied: Sir, as I neuer when I saw you, thought that you came without your shadowe so now I cannot a little meruaile to see you so over-shot, in bringing a new shadow with you. Euphues though he perceiued her coye nip, seemed not to care for it, but taking her by the hand said.

Faire Ladie, seeing the shade doth so often shielde your beautie from the parching Sunne, I hope you will the better esteeme of the shadowe: and by so much the lesse it ought to bee offensive, by howe much the lesse it

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is able to offende you, and by so muche the more you ought to like it, by how much the more you vse to lye in it.

Tell Gentleman, answered Lucilla, in arguing of the shadow, we forgo the substance: please it you therefore to sit downe to supper. And so they all sate downe: but Euphues fed of one dish, which was euer before him, the beaultie of Lucilla.

Here Euphues at the first sight was so kindled with desire, y almost he was like to burne to coales. Supper being ended, the order was in Naples, that the Gentlewomen would desire to heare some discourse, either concerning loue or learning. And although Philautus was requested, yet he passed it ouer to Euphues, whome hee knew moste fit for that purpose. Euphues being thus tied to the stake by their importunate intreatie, began as followeth.

That worst may, is alway enforced to hold the candle, the weakest must still to the wall, where none will, the Diuell himselfe must beare the Crosse. But were it not Gentlewomen, that your lusses standes for lawe, I would borrow so much leaue, as to resigne my office to one of you, whose experience in loue hath made you learned, and whose learning hath made you so louelie: for mee to intreate of the one being a nouice, or to discourse of the other, being a frewant, I may well make you wearie, but neuer the wiser: and giue you occasion rather to laugh at my rashnesse, then to lyke of my reasons: yet I care the lesse to excuse my boldnes to you, who were the cause of my blindness. And since I am at mine owne choise, either to talke of loue or of learning, I had rather for this time be deemed an vnthrift in reiecting profite, then a Stoike in renouncing pleasure.

It hath bene a question often disputed, but neuer determined, whether the qualities of the minde, or the
com-

Euphues.

composition of the man, cause women most to like, or whether beautie or wit moue men most to loue. Certes by how much the more the minde is to be preferred before the bodie, by so much the graces of the one are to be preferred before the gifts of the other, which if it be so, that the contemplation of the inwarde qualitie ought to be respected more than the view of the outward beautie, then doubtlesse women either do or should loue those best, whose vertue is best, not measuring the deformed man with the reformed minde.

The foule Toad hath a faire Stone in his head: the fine gold is found in the filthie earth: the swete kinnell lyeth in the hard shell: vertue is harboured in the hart of him that most men esteeme misshape. Contrariwise, if we respect more the outward shape than the inwarde habite, good God, into how manie mischiefes do we fall? Into what blindnesse are we ledde? Do we not commonly see that in painted pots is hidden the deadliest poison, that in the greenest grasse is the greatest Serpent? In the clearest water, the ugliest Toade: Doth not experience teach vs, that in the most curious Sepulchre, are inclosed rotten bones? That the Cypres tree beareth a faire leafe, but no fruite? That the Estrich carrieth faire feathers, but rancke flesh? How frantike are those louers, which are carried away with the gaie glittering of the fine face: the beautie whereof is parched with the Sunnes blaze, and chapped with the Winters blast: which is of so short continuance, that it faileth before one perceiue it flourish: of so small profit, that it poisoneth those that possesse it: of so little value with the wise, that they account it a delicate baite with a deadly hooke: a swete Panther with a deuouring paunch, a sower poison in a silver pot.

Here I could enter into discourse of such fine Dames, as being in loue with their own looks, make such course account of their passionate louers: so commonly if they be adorned with beautie, they be strait laced, and made
so

Euphues.

so high in the insteppe, that they disdain them most that most desire them. It is a world to see the doating of their louers, & their dealing with them, the reuealing of whose subtil traines would cause me to shedde teares, and you Gentlewomen, to shut your modest eares. Pardon mee Gentlewomen, if I vnfold euerie wile, and shew euerie wrinkle of womens disposition.

Two things doe they cause their seruants to bolv vnto them, secrecie & soueraintie : the one to conceale theyr enticing sights, by the other to assure themselues of their onelie seruice. Againe, but hoe there: if I should haue waded anie farther, and sounded the depth of their deceit, I should either haue procured your displeasure, or incurred the suspicion of fraud: either armed you to practise the like subtiltie, or accused my self of periurie. But I meane not to offend your chaste mindes, with y^e rehearfall of their vnchaste manners, whose eares I perceiue to glowe, & heartes to be greued, at that which I haue already vttered : not that amongst you there be anie such, but that in your sere there should be anie such. Let not Gentlewomen therfore make too much of their painted sheath, let them not be so curious in their owne conceits, or so currish to their loiall louers. When the blacke crows foote shall appeare in their eie, or the blacke Ore tread on their foote, when their beautie shall be like the blasted rose, their wealth wasted, their bodies woone, their faces wrinkled, their fingers crooked, who will like of the in their age, who loued none in their youth? If you will be cherished when you be olde, be curteous while you be young : if you looke for comfort in your hoarie haire, be not coie when you haue your golden lockes : if you would be embraced in the waining of your brauery : be not squeamish in the waring of your beautie : if you desire to be kept like the Rose when they haue lost their colour, smell swete as the Rose doeth in the bud : if you would be tasted for olde Wine, be in the month a pleasant Grape : so shall you be cherished for
C your

Euphues.

your courtesse, comforted for your honestie, embraced for your amitie, so shall ye be preserved with y^e swete Rose, and ozonken with the pleasant Wine. Thus farre I am holde Gentlewomen, to counsell those that be coie, that they weare not the webbe of their owne woe, nor spinne the threed of their owne thraldome by their owne overthwartnes. And seeing we are even in the bowels of ioue, it shall not be amisse to examine whether man or woman be soonest allured, whether be moste constant, the male or the female. And in this point I meane not to be mine owne caruer, least I should seme either to picke a thanke with men, or a quarrel with women. If therfore it might stand with your pleasure (Mistres Lucilla) to giue your censure, I would take the contrarie: for sure I am, though your iudgement be sound, yet affection will shadow it.

Lucilla, seeing this pretence, thought to take aduantage of his large profer, vnto whom she saide. Gentleman, in mine opinion, women are to be won with euery wind, in whose scire, there is neither force to withstand the assaults of loue, neither constancie to remaine faithfull. And because your discourse hath hetherto bred delight, I am loth to hinder you in the sequell of your deuices. Euphues perceiuing himselfe to be taken napping, answered as followeth.

Mistresse Lucilla, if you speake as you thinke, these Gentlewomen present haue little cause to thanke you, if you cause me to commend women, my tale will be accounted a mere trifle, and your wordes the plaine truth: yet knowing promise to be debt, I will paie it with performaunce. And I would the Gentlemen here present, were as readie to credit my profe, as the Gentlewomen are willing to heare their owne praises: or I as able to overcome, as Mistresse Lucilla would be content to be overthorne. Howsoeuer the matter shall fall out, I am of the surer side: for if my reasons be weake, then is our sere strong: if soeible, then is your iudgement sable: if I finde

Euphues.

finde truth on my side, I hope I shall for my wages win
the good will of women: if I want proofe, then Gentle-
women of necessitie you must yeld to men. But to the
matter.

Touching the yelding to loue, albeit their heartes
seeme tender, yet they harden them like the stone of Si-
cilia, the which, the more it is beaten, the harder it is: for
being framed as it were of the perfection of men, they be
free from all such cogitations as may anie way prouoke
them to vncleannesse, insomuch as they abhorre the light
loue of youth, which is grounded vpon lust, and dissolved
vpon euery light occasion. When they see the follie of mē
turne to furie, their delight to doating, their affection to
phrenzie, when they see them as it were pine in pleasure,
and to wax pale through their owne pœuishnesse, their
sutes, their seruice, their letters, their labours, their loues,
their liues seeme to them so odious, that they harden their
hartes against such concupiscence, to th'end that they might
conuert them from rashnesse, to reason: from such lewd dis-
position, to honest discretion. Hereof it cometh that men
accuse women of crueltie, because they themselues want
civilltie: they account them full of willes, in not yelding
to their wickednes: faithlesse, for resisting their filthines.
But I had almost forgot my self, you shall pardon mee
Mistres Lucella for this time, if thus abruptly I finish my
discourse: it is neither for want of good will, or lacke of
proofe, but that I feele in my selfe such an alteration, that
I can scarce vtter one word: Ah Euphues, Euphues. The
gentlewomen were strooke into such a quandarie, with
this sodayne change, that they all changed colour. But
Euphues taking Philautus by the hand, & giueing the gen-
tilwomen thanks for their patience and his repast, bad
them all farewell, and went immediatly to his chamber.
But Lucilla who now began to frie in the flames of loue,
all the companie being departed to their lodgings, ente-
red into these termes and contrarieties.

Euphues.

Ah wretched wench Lucilla, how art thou perplexed? What a doubtfull fight doest thou feele between faith and fancie, hope and feare, conscience and concupiscence? O my Euphues, little dost thou know the sodayne sorow that I sustayne for thy sweete sake, whose wit hath bewitched me, whose rare qualities hath depriued me of mine olde qualitie, whose courteous behauiour without curiositie, whose comelie feature without fault, whose filed speech without fraude, hath wrapped me in this misfortune. And canst thou Lucilla be so light of loue in forsaking Philautus to flie to Euphues? Canst thou pferre a straunger, befoze thy Countrie-man, a starter befoze thy companion? Why, Euphues perhappes doth desire my loue, but Philautus hath deserued it. Why, Euphues feature is worthie as good as I, but Philautus his faith is worthie a better. I, but the latter loue is moze feruent: I, but the first ought to be most faithfull. I, but Euphues hath greater perfection: I, but Philautus hath deeper affection.

Ah fond wench, doest thou thinke Euphues will deme the constant to him, when thou hast bene vnconstant to his friend? Weneest thou that he will haue no mistrust of thy faithfulness, when he hath had triall of thy fickleness? Will he haue no doubt of thine honour, when thou thy selfe callest thine honestie in question? Yes, yes, Lucilla, well doth he know that the glasse once crazed, will with the least clay be cracked: that the cloth which staineth with milke, will sone lose his coulour with vineger that the Eagles wing will waste the feather, as well of the Phoenix, as of the Pheasant: that she that hath bene faithlesse to one, will neuer be faithfull to anie. But can Euphues conuince me of flatering, seeing for his sake I bzake my fidelitie. Can he cōdemne me of dissolaltie, whē he is the onelie cause of my disliking? May he iustlie cōdemne me of trecherie, who hath his testimonie as trial of my good will: doth not he remember that the broken bone
once

Euphues.

once set together, is stronger than euer it was : That the greatest blot is taken off with the pommice : That though the Spider poison the Flie, she cannot infect the Bee : That although I haue bene light to Philautus, I may be louelie to Euphues ? It is not my desire, but his deserts that moueth my minde to his choice : neither the want of the like good will in Philautus, but the lacke of the like good qualities that remoueth my fancie from the one to the other.

For as the Bee that gathereth Honie out of the wade, when she espieth the faire floure, flyeth to the swetest : or as the kind Spaniell though he hunt after Birdes, yet forsakes them to retriue the Partridge : or as wee commonlie seede on base hungerlie at the first, yet seeing the Quaille more daintie, chaunge our diet. So I, although I loue Philautus for his good properties, yet seeing Euphues to excell him, I ought by nature to like him better. By so much the more therefore my chaunge is to be excused, by how much the more my choice is excellent : and by so much the lesse I am to be condemned, by howe much the more Euphues is to be commended. Is not the Diamond of more value than the Rubie, because he is of more vertue. Is not the Emeraulde preferred before the Sapphire for his wonderfull propertie : Is not Euphues more praise worthe than Philautus, being more wittie. But sie Lucilla, why doest thou flatter thy selfe in thine owne follie : Canst thou saie Euphues thy friend, whome by thine owne wordes thou hast made thy foe : Diddest not thou accuse women of inconstancie : Diddest thou account thy selfe easie to be won : Diddest not thou condemne them of weaknesse : What sounder argument can he haue against thee than thine owne answer : What better prooue than thine owne speech : What greater triall than thine owne talke : If thou hast belied women, he will iudge thee vnkinde : If thou haue reuealed the troth, he must needs thinke thee vnconstant :

Euphues.

if he perceiue thee to be wonne with a put, he will imagine that thou wilt be lost with an apple, if he finde thee wanton before thou be wooed, he will gesse thou wilt be waucering when thou art wedded.

But suppose that Euphues loue thee, that Philautus leaue thee, will thy father (thinkest thou) giue thee libertie to liue after thine owne lust? Will he esteeme him worthy to inherite his possessions, whome he accounteth unworthy to inioy thy person? Is it like that he will match thee in marriage with a straunger, with a Grecian, with a meane man? I, but what knoweth my father whether he be wealthie, whether his reuenues be able to counteruile my fathers landes, whether his birth be noble, yea, or no? Can any one make doubt of his gentle blood, that seeth his gentle conditions? Can his hono^r be called in question, whose honestie is so great? Is he to be thought thristlesse, who in all qualities of the minde is p^{er}cellesse? No, no, the tree is knowne by his fruit, the golde by his touch, the sonne by his fire. And as the soft waxe receiuethe whatsoener print be in the seale, & sheweth no other imp^{re}ssion: so the tender babe being sealed with his fathers gifts, representeth his image most liuely. But were I once certaine of Euphues his good will, I would not so superstitiously account of my fathers ill will. Time hath weaned me from my mothers teate, and age ridde me from my fathers correction: when children are in their swathe cloutes, then are they subiect to the whip, and ought to be carefull of the rigour of their parents. As for me, seeing I am not sedde with their pap, I am not to be lead by their perswasions. Let my father vse what speeches he list, I will follow mine owne lust. Lust Lucilla, what saist thou? No, no, mine owne loue I should haue said, for I am as far from lust, as I am from reason, and as nere to loue, as I am to follie. Then stick to thy determination, and shew thy selfe what loue can doe, what loue dares doe, what loue hath done. Albeit

Euphues.

I can no waie quench the coales of desire with forgetfulness, yet will I rake them vp in the ashes of modestie: Seeing I dare not discouer my loue, for maidenly shames fastnesse, I wil dissemble it till time I haue oportunitie. And I hope so to behaue my selfe, as Euphues shall thinke me his owne, & Philautus perswade himselfe I am none but his. But I would to God Euphues would repaire hether, y the sight of him might mittigate some part of my martirdome. Shee hauing thus discoursed with her selfe her owne miseries, cast her selfe on the bed, & there let her lie, and returne we to Euphues, who was so caught in the ginne of follie, that he neither could comfort himselfe, nor durst aske counsaile of his friend, suspecting y which in deede was true, that Philautus was coziuall with him, and cokmate with Lucilla. Amidst therefore these his extremities, betwene hope and feare, he vttered these or the like speeches.

What is he Euphues, that knowing thy wit and seeing thy follie, but will rather punish thy lewdnesse, then pittie thy heauinesse? Was there euer anie so fickle, so soone to be allured; euer any so faithlesse, to deceiue his friend? euer anie so foolish, to bath himselfe in his owne misfortune? Too true: it is that as y sea Crab swimmeth alwaies against the streame: so wit alwaies striueth against wisdom: And as the Bee is oftentimes hurt with his owne Honie, so is wit not sildome plagued with his owne conceit.

O ye Gods, haue ye ordeined for euerie maladie a medicine, for euerie soze a salve, for euerie paine a plaister: leauing onelic loue remedilesse? Did yee deeme no man so mad to be entangled with desire, or thought yee them worthy to be tormented that were so misled? haue yee dealt more fauourably with brute beasts, then with reasonable creatures.

The filthie Sow when she is sicke catcheth the sea Crab, and is immediatly cured: The Foxe hauing tasted
the.

Euphues.

the Wiper sucketh Origanum, and is quickly reuined: the Beare readie to pine licketh vp the Antes, and is recouered: the dogge hauing surfetted, to procure his vomit, casteth grasse and findeth remedie: the Heart being pearced with the dart, runneth out of hand to the hearbe Dictamnus, & is healed. And can men by no hearbe, by no art, by no way procure a remedie for the impatient disease of loue? Ah well I perceiue that loue is not vnlike the figge tree, whose fruit is swcet, whose roote is moze bitter then the claue of a Bitter: or like the Apple in Persia, whose blossome sauoureth like Honie, whose bud is moze sower than Gall.

But O impietie, O broad blasphemie against the heauens. Wilt thou be so impudent Euphues, to accuse the Gods of iniquitie? No fond soke, no. Neither is it forbidden vs by the Gods to loue, by whose diuine prouidence we are permitted to liue: neither doe we want remedies to recure our maladies, but reason to vse the meanes. But why goe I about to hinder the course of loue, with the discourse of lawe? Hast thou not read Euphues, that he that loppeth the Vine causeth it to spread fairer: that he that stopeth the streame, causeth it to swell higher: that he that casteth water in the fire at y Smiths forge, maketh it to flame fiercer? Euen so he that seeketh by counsaile to moderate his ouer-lashing affections, encreaseeth his owne misfortune. Ah my Lucilla, wouldest thou were either lesse faire, or I moze fortunate: either I wiser, or thou milder: either I would I were out of this mad mode, either I would we were both of one minde. But how should she be perswaded of my loyaltie, that yet had neuer one simple pfoofe of my loue? Will she not rather imagine me to be intangled with her beautie, then with her vertue. What my fancie being so lewdlie chained at the first, will be lightlie chaunged at the last: that nothing violent can be permanent. Yes yes, she must needs coniecture so, although it be nothing so: for by
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Euphues.

how much the more my affection commeth on the sodaine, by so much the lesse will she thinke it certaine. The rattling thunderbolt hath but his clap, the lightening but his flash, and as they both come in a moment, so do they both ende in a minute.

I, but Euphues, hath she not heard also that the dry touch-wood is kindled with lime : that the greatest Bushrump groweth in one night : that the fire quicklie burneth the flare : that loue easilie entereth into the shape without resistance, and is harboured there without repentance.

If therefore the Goddess haue endued her with as much bountie as beautie, if she hath no lesse wit then she hath comeliness : certesse she will neither conceine sinisterlie of my sodaine suite, neither be coie to receiue me into her seruice, neither suspect me of lightnesse in yelding so lightlie, neither reiect me disdainfully for louing so hastlie : Shall I not then hazard my life to obtaine my loue : and deceiue Philautus, to receiue Lucilla : Yes Euphues, where loue beareth swaie, friendshippe can haue no shewe : As Philautus brought me for his shadow the last supper, so will I vse him for my shadow, til I haue gained his Saint. And canst thou wretch be false to him that is faithfull to thee : Shall his curtesie be cause of thy crueltie : Wilt thou violate the league of faith, to inherite the land of follie : Shall affection be of more force then friendship, loue then laue, lust then loyalte : Knowest thou not, that he that loseth his honestie hath nothing else to lose.

Trueth the cause is light, where reason taketh place : to loue and to liue well is not graunted to Iupiter. Who so is blinded with the caule of beautie, discerneth no colour of honestie : Did not Giges cutte Candaules a coate by his owne measure : Did not Paris, though he were a welcome guest to Menelaus, serue his Host a slipperie prank : If Philautus had loued Lucilla, he would neuer haue suffered Euphues to haue seene her. Is it not the praise that enticeth the thiefe to rife : Is it not the pleasant baite that

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causeth

Euphues.

causeth the fleetish fish to bite? Is it not a bie word amongst vs, that gold maketh an honest man an ill man? Did Philautus account Euphues so simple to decipher beautie, or so superstitious, not to desire it? Did he deeme him a saint in reiecting fancie, or a lotte in not discerning? Thought hee him a Stoike that he would not be moued, or a stocke that he could not?

Well, well, seeing the wound that blædeth inwardlie is most dangerous, that the fire kept close burneth most furious, that the fire dampned by baketh soonest, that sores hauing no vent, fester secretle, it is high time to vnfold my secret loue to my secret friend. Let Philautus behaue himselfe neuer so craftily, he shal know that it must be a wily House that shall breed in the Cats eare: & because I resemble him in wit, I mean a litle to dissemble with him in wiles. But O my Lucilla, if thy hart be made of that stone which may be mollified onely with blood, would I had slipped of y^e Altuer in Caria, which turneth those that drinke of it to stones. If thine eares be anointed with the Oile of Syria, that becometh hearing, would mine eyes had been robbed with the Sirepe of the Cedar tree, which taketh away sight.

If Lucilla, bee so proude to disdaine poore Euphues, would Euphues were so happie to denie Lucilla, or if Lucilla be so mortified to liue without loue, would Euphues were so fortunate to liue in hate. I, but my colde welcome forgetteth my colde suite. I, but her priue glaunces signifie some good fortune. Hee sonde saue Euphues, why goest thou about to alledge those thinges to cut off thy hope, which shee perhaps would neuer haue founde, or to comfort my selfe with those reasons which shee neuer meaneth to propose. Eush, it were no loue if it were certaine, and a small conquest it is to ouerthrow those that neuer resisteth.

In battailes there ought to be a doubtfull fight, and a desperate ende, in pleading a difficult enterance, and a defused determination: in loue, a life without hope, and a death without

Euphues.

without feare. Fire commeth out of the hardest Flint with the Steele, Dile out of the driest Zeat by the fire, Loue out of the stoniest heart by faith, by trust, by time. Had Tarquinus bled his loue with colour of countenannce, Lucretia would either with some pitie haue answered his desire, or with some perswasion haue staied her death. It was the heate of his lust that made her hast to end her life, wherfore Loue in either respect is to be condemned, but he of rashnes to attempt a Ladie furiously, and she of rigour to punish his follie in her owne flesh: a fact (in mine opinion) more worthe the name of crueltie then chastitie, and fitter for a monster in the Desartes, then a matrone of Rome. Penelope no lesse constant then shee, yet more wise, would be wearie to vntweane that in the night, shee spunne in the daie, if Vlisses had not come home the sooner. There is no woman Euphues, but shee will yelde in time, be not therefore dismaied, either with high looks or frowarde wordes.

Euphues hauing thus talked with himselfe, Philautus entered the chamber, and finding him so woyme & wasted with continuall mourning, neither ioying in his meat, nor reioicing in his friend, with watry eyes vttered this speech.

Friend and fellow, as I am not ignorant of thy present weaknesse, so I am not priuy to the cause: and although I suspect manie things, yet can I assure my selfe of no one thing. Therefore my good Euphues, for these doubts and dumps of mine, either remoue the cause, or reueale it. Thou hast hitherto found me a cherefull companion in my mirth, and now shalt thou finde me as carefull with thee in thy moane. If altogither thou maist not be cured, yet maist thou be comforted. If there be any thing that either by my friends may be procured, or by my life attained, that may either heale thee in part, or help thee in all, I protest to thee by the name of a friend, that it shall rather be gotten with the losse of my bodie, then lost by getting a kingdome,

Euphues.

Thou hast tried me, therefore trust me : thou hast trusted me in many thinges, therefore trie me in this one thing. I neuer yet failed, and nowe I will not faint. Be bolde to speake and blushe not : thy soze is not so angrie but I can salue it, thy wounde not so deepe, but I can search it : thy grieke not so soze, but I can ease it. If it be ripe, it shall be launced : if it be broken, it shall be tainted : be it neuer so desperate, it shall be cured. Rise therefore Euphues and take heart at grasse, younger thou shalt neuer be : plucke by thy stomake, if loue haue stung thee, it shal not kille thee. Though thou be enamoured of some Ladie, thou shalt not be enchanted. They that begin to pine of a consumption, without delaie preserve themselves with Cullisses : he that seeth his stomake inflamed with heat, cooleth it with Conserues : delaies breed danger, nothing so perillous as procrastination. Euphues hearing this comfort and friendly counsaile, dissembled his sorrowing heart with a smiling face, answering him forthwith, as followeth.

True it is Philautus, that he which toucheth the Pettie senterly is soonest stung : that the fire which plaieth in y^e fire is singed in the flame, that he that dallieth with women is drawne to his woe. And as the Adamant draweth the heauy yron, the Harpe the flæte Dolphin : so beautie allureth the chaste minde to loue, and the wisest wit to lust : The example wherof I wold it were no lesse profitable, the experience to mee is like to bee perillous. The Vine watered with Wine, is soone withered : the blossome in the fattest ground is quickelie blasted : the Goate the fatter shee is, the lesse fertile shee is : yea, man the more wittie hee is, the lesse happie hee is. So it is Philautus (for why shoulde I conceale it from thee, of whome I am to take counsaile) that since my last and first being with thee at the house of Ferrardo, I haue felt such a furious battaile in mine owne bodie, as if it be not speedely repressed by pollicie, it will carrie my minde (the Graunde Captaine in this fight) into endlesse captiuitie. Ah Liua Liua : Thy courtly grace
without

Euphues.

without coyneſſe, thy blazing beauty without blemiſh, thy courteous demeanour without curioſitie, thy ſwaete ſpeech ſauoured with wit, thy comely mirth tempered with modeſtie, thy chaſte lookes, yet lovely, thy ſharpe taunts, yet pleaſant: haue giuen me ſuch a checke, that ſure I am at the next view of thy vertues, I ſhall take thee mate, and taking it not of a pawne, but of a Prince, the loſſe is to be accounted the leſſe. And though they be commonly in a great chollar that receiue the mate, yet would I willingly take every minute ten mates, to enioy Luia for my louing mate. Doubtleſſe, if euer ſhe her ſelfe haue bene ſcorched with the flame of deſire, ſhe will be ready to quench the coales with curteſie in another: if euer ſhe haue bene attached of loue, ſhe will reſcue him that is drenched in deſire: if euer ſhe haue bene taken with the feuer of fancie, ſhe will helpe his ague, who by a quotidian fit is conuerted to phrenſie: neither can there be vnder ſo delicate a hew lodged deceit, neither in ſo beautifull a molde, a malicious minde. True it is, that the diſpoſition of the minde followeth the compoſition of the bodie: how then can ſhe be in minde any way imperfect, who in body is perfect euerie way: I knowe my ſucceſſe will be good, but I knowe not how to haue acceſſe to my Goddeſſe: neither doe I want courage to diſcouer my loue to my friend, but ſome colour to cloake my comming to the houſe of Ferardo: for if they be in Naples as iealous as they be in the other partes of Italie, then it becometh me to walke circumspectly, and to forge ſome cauſe for mine often comming. If therefore Philautus, thou canſt ſet but this feather to mine arrowe, thou ſhalt ſee me ſhote ſo nere, that thou wilt account me for a cunning archer. And verily, if I had not loued thee well, I would haue ſwallowed mine owne ſorrow in ſilence, knowing that in Loue nothing is ſo dangerous, as to participate the meanes thereof to another, and that two may keepe counſaile if the one be away. I am therefore inforced perforce, to challenge that curteſie at thy hands, which

Euphues.

earst thou dost promise with thy heart : the performance whereof, shall binde me to Philautus, and proue thee faithfull to Euphues. Now if thy cunning be aunswerable to my good will, practise some pleasant conceit vpon thy poore patient, one dramme of Ouids Art, some of Tibullis drugs, one of Propertius pilles, which may cause me either to purge my new disease, or recouer my hoped desire. But I feare me, where so strange a sicknesse is to be recured of so vnskillfull a Physitian, that either thou wilt be too bolde to practise, or my body too weake to purge. But seeing a desperate disease is to be committed to a desperate Doctor, I will follow thy counsaile, and become thy cure, desiring thee to be as wise in ministring thy Physicke, as I haue bene willing to put my life into thy hands.

Philautus thinking all to be gold that glistered, and all to be Gospel that Euphues vttered, answered his forged glose, with this friendly close.

In that thou hast made me priuie to thy purpose, I will not conceale my practise : In that thou crauest my ayde, assure thy selfe, I will be the finger next thy thomb : in so much as thou shalt neuer repent thee of the one or the other : for perswade thy selfe, that thou shalt finde Philautus during life, readie to comfort thee in thy misfortunes, and succour thee in thy necessitie. Concerning Liuia, though she be faire, yet is she not so amiable as my Lucilla, whose seruant I haue bene the tearme of thre yeares : but least comparisons should seeme odious, chieslie where both the partes be without comparison, I will omit that, and seeing that we had both rather be talking with them, than talking of them, we will immediatly go to them. And tralie Euphues, I am not a little glad, that I shall haue thee not onely a comfort in my life, but also a companion in my loue : as thou hast ben wise in thy choise, so I hope thou wilt be fortunate in thy chaunce. Liuia is a wench of more wit than beautie, Lucilla of more beautie than wit, both of more honestie, than honour, and yet both of such honour,

as

Euphues.

as in all Naples there is not one in birth to be compared with any of them : how much therefore haue we to reioyce in our choyse. Touching our accessse, be thou secure, I shall flap Ferardo in the mouth with some conceit, and fill his olde head so full of new fables, that thou shalt rather bee earnestlie intreated to repaire to his house, than enill intreated to leaue it. As olde men are verie suspicious to mistrust euerie thing, so are they verie credulous to beleue any thing, the blinde man doth eate many a lie : yea, but sayde Euphues take heede my Philautus that thou thy selfe swallow not a Gudge, which word Philautus did not marke, vntill he had almost digested it. But said Euphues, let vs goe deuoutlie to the Shrine of our Saints, there to offer our deuotion : for my bookes teache me, that such a wound must be healed where it was first hurt, and for this disease we will vse a common remedie, but yet comfortable. The eye that blinded thee, shall make thee see, the Scorpion that stung thee, shall heale thee, a sharp sore hath a short cure, let vs goe : to the which Euphues consented willingly, smiling to himselfe, to see how he had brought Philautus into a foles Paradise.

Here you may see Gentlemen, the falsehood in fellowship, the fraude in friendship, the painted sheath with the leaden Dagger, the faire words that make foles saue : but I will not trouble you with superfluous addition, vnto whome I feare me I haue been tedious with the bare discourse of this historie.

Philautus and Euphues repaired to the house of Ferardo, where they found Mistres Lucilla and Linia accompanied with other Gentlewomen, neither being idle, nor well employed, but playing at Cardes. But when Lucilla behelde Euphues, she would scarce containe her selfe from embracing him, had not womanlie shamefastnesse, and Philautus his presence, stayed her wisdome.

Euphues on the other side was fallen into such a traunce, that he had not y^e power either to succour himselfe, or salute
the

Euphues.

the Gentlewomen. At the last Lucilla began as one that best might be bolde, on this manner.

Gentlemen, although your long absence gaue me occasion to thinke you disliked your last entertainment, yet your comming at the last, hath cut off my former suspicion: and by so much the more you are welcome, by how much the more you are wished for. But you Gentleman, (taking Euphues by the hand) were the rather wished for, for that your discourse being left vnperfect, caused vs all to long (as women are wont for things that like them) to haue an end thereof. Unto whome Philautus replied as followeth.

Misses Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modestie caused vs to pinch curtesie, who should first come: as for my friend, I thinke he was neuer wished for here so earnestlie of anie as of himselfe, whether it might be to renue his talke, or recant his sayings, I cannot tell. Euphues taking the tale out of Philautus mouth, answered. Misses Lucilla, to recant verities were heresie, and to renue the prayes of womens flatterie: the onelie cause I wished my selfe here, was to giue thanks for so good entertainment, the which I could no wayes deserue, and to breede a greater acquaintance if it might be to make amends. Lucilla inflamed with his presence, sayde: Haie Euphues you shall not escape so, for if my curtesie, as you saie, were the cause of your comming, let it also be the occasion of the ending your former discourse, otherwise I shall thinke your p^rowe naked, and you shall finde my reward nothing. Euphues now as willing to obey, as she to commaund, addressed himselfe to a farther conclusion, who seeing all the Gentlewomen readie to giue him the hearing, proceeded as foloweth.

I haue not yet forgotten that my last talke with these Gentlewomen tended to their prayes, and therefore the ende must tie vp the iust p^rowe: otherwise, I shoulde set downe Venus shadowe without the liuely substance.

As there is no one thing which can be reckoned, either
concerning

Euphues.

concerning loue or loyaltye, where women doe not excell men, yet in seruencie aboue all others, they so farre excēde, that men are liker to meruaile at them, than to imitate them, and readier to laugh at their vertues, than imitate them. For, as they be hard to be wonne, without tryall of great faith: so are they hard to be lost, without great cause of sicklenesse. It is long befoze the colde water sath, yet being once hotte, it is long befoze it be coled: It is long befoze Salt come to his saltnesse, but being once seasoned, it neuer loseth his saour.

I, for mine owne part am brought into a Paradise, by the onely imagination of womens vertues: and were I perswaded, that all the Diuels in Hell were women, I would neuer line deuoutly to inherit Heauen: or that they were all Saints in heauen, I would line moze strialie, for feare of hell. What could Adam haue done in his Paradise befoze his fall, without a woman: Or how could he haue risen againe after his fall, without a woman: Artificers are wont in their last works to excell themselves, yea, God when he had made all things, at the last made man as most perfect, thinking nothing could be framed moze excellent, yet after him he created a woman, the expresse image of Eternitie, the liuely picture of Nature, the onelie Steele glasse for man to beholde his infirmities, by comparing them with womens perfections. Are they not moze gentle, moze wittie, moze beautifull, than men? Are not men so bewitched with their qualities, that they become mad for loue, and women so wise, that they do detest lust.

I am entred into so large a field, that I shall sooner want time than pzoofe, and so cloie you with varietie of phzases, that I feare me I am like to infect women with pride, which yet they haue not, and men with spite, which yet I would not. For as the horse if he knew his owne strength, were no wayes to be bridled, or the Unicorne his owne vertue, were neuer so be caught: so women, if they knewe what excellencie were in them, I feare me men should ne-

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Euphues.

her win them to their wills, or weane them frō their mind.

Lucilla began to smile, saying : In faith Euphues, I would haue you staie there, for as the Sunne, when she is at the highest, beginneth to goe downe : so when the prayes of women are at the best, if you leaue not, they will begin to faile. But Euphues (being rapt with the sight of his Saint) answered, no, no, Lucilla. But whilest he was yet speaking, Ferardo entered, whome they all dutifullie welcommed home, who rounding Philautus in the eare, desired him to accompanie him immediatlie without farther pawling, protesting that it should be as well for his preferment, as for his owne profite. Philautus consenting, Ferardo sayd vnto his daughter.

Lucilla, the vrgent affaires I haue in hand, will scarce suffer me to tarrie with you one houre, yet my returne I hope will be so short, that my absence shall not breede thy sorrow : in the meane season, I commit all things into thy custodie, wishing thee to vse thy accustomed curtesie. And seeing I must take Philautus with me, I will be so bold to craue you Gentleman (his friend) to supplie his roome, desiring you to take this hastie warning, for a hartie welcome, and so to spend this time of mine absence in honest mirth. And thus I leaue you.

Philautus knew well the cause of his sodain departure, which was, to redeeme certaine Lands that were morgaged in his Fathers time, to the vse of Ferardo, who on that condition, had before time promised him his daughter in marriage. But returne we to Euphues.

Euphues was surprisid with such incredible ioy at this strange euent, that he had almost sounded, for seeing his rozinall to be departed, and Ferardo to giue him so friendly entertainment, doubted not in time to get the good will of Lucilla. Whome finding in place conuenient without companie, with a bold courage and comlie iecture, he began to assaie her in this sort.

Gentlewoman, my acquaintance being so little, I am afraid.

Euphues.

afraid my credit will be lesse, for that they commonlie are
sonest beloued that are best beloued, and they lyked best,
whome we haue knowne longest, neuertheless, the noble
minde suspecteth no guile without cause, neyther condem-
neth any without pꝛofe: hauing therfore notise of your
heroicall heart, I am the better perswaded of my good
happe. So it is Lucilla, that comming to Naples but to
fetch fire, as the byword is, not to make my place of a
bode, I haue found such flames, that I can neither quench
them with the water of free will, neither coole them with
wisdomme. For as the Pop, the pole being neuer so high,
groweth to the ende, or as the drie Weech kindled at the
roote, neuer leaneth untill it come to the top: or as one drop
of poison dispearseth it selfe into euerie beine: so affection
hauing caught hold of my heart, and the sparks of loue
kindled my Liuer, will sodainlie, though secretlie, flame
vp into my head, and spread it selfe into euerie sinnew.
It is your beautie (pardon my abrupt boldnesse) Ladie,
that hath taken euerie parte of me prisoner, and brought
me vnto this deepe distresse: but seeing women when one
prayseth them for theyr deserts, deeme that he flattereth
them to obtaine his desire, I am heere present to yelde
my selfe to such tryall, as your curtesie in this behalfe
shall require. Yet will you commonlie object this to such
as serue you, and stauie to winne your good will, that hote
loue is sone colde: that the Banin though it burne bright,
is but a blaze: that scalding water if it stand a while, tur-
neth almost to Ice: that Pepper, though it be hote in the
mouth, is cold in the maue: that the faith of men, though
it frie in their words, it freeleth in their woꝝkes: which
things (Lucilla) albeit they be sufficient to reprove the
lightnesse of some one, yet can they not conuince euerie one
of lewþnesse: neither ought the constancie of all, to bee
brought in question thorow the subtiltie of a fewe. For
although the Worme entereth almost into euerie wood, yet
he eateth not the Cedar tre. Though the Stone Cyllindrus at

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Euphues.

euery thunderclap, roule from the hill, yet the pure Steele
stone mounteth at the noise: though the rust fret the hard-
dest Steele, yet doth it not eate into the Emerauld: though
Polypus chaunge his hiew, yet the Salamander keepeth his
colour: though Proteus transfoyme himselfe in euery shape,
yet Pigmalion retaineth his olde foyme: though Aeneas
were too fickle to Dido, yet Troylus was too faithfull to
Cressida: though others seeme counterfainte in their daies,
yet Lucilla perswade your selfe, that Euphues will be al-
wayes current in his dealings. But as the true golde is
tried by the touch, and the pure flint by the stroke of the
pyon: so the loyall heart of the faithfull louer, is knowne
by the tryall of his Ladie: of the which tryall (Lucilla) if
you shall account Euphues worthe, assure your selfe he
will be as readie to offer himselfe a sacrifice for your
sweete sake, as your selfe shall be willing to imploy him in
your seruice. Neyther doth he desire to be trusted any way,
vntill he shall be tried euery way: neyther doth he craue
credit at the first, but a good countenance, till time his desire
shall be made manifest by his deserts. Thus not blinded by
light affection, but dazeled with your rare perfection, and
boldned by your exceeding curtesie: I haue vnfolded mine
entire loue, desiring you, hauing so good leasure, to giue so
friendlie answer, as I may receiue comfort, and you com-
mendation.

Lucilla, although she were content to heare this desired
discourse, yet did she seeme to be somewhat displeased. And
trulie I know not whether it be peculiar to that sexe to
dissemble with those whome they most desire, or whether
by craft they haue learned outwardly to loath that, which
inwardly they most loue: yet wiselie did she cast this in
her head, that if she should yeld at the first assault, he would
thinke her a light huswife: if she should reiect him scorn-
fullie, a verie haggard: minding therefore that he should
neither take holde of her promise, neyther vnkindnesse of
her precisenesse, she fedde him indifferentlie, with hope and
dispaire,

Euphues.

dispaire, reason and affection, life and death. Yet in the end
arguing withtillie vpon certaine questions, they fell to such
agreement, as poore Philautus would not haue agreed vnto,
if he had been present, yet alwaies keeping her bodie vnde-
filed. And thus she replied.

Gentleman, as you may suspect me of idlenesse in giuing
eare to your talke, so may you conuince me of lightnesse
in answering suche toies: certes as you haue made mine
eares glow at the rehearsall of your loue, so haue you gaul-
led my heart with the remembrance of your follie. Though
you came to Naples as a straunger, yet were you welcome
to my fathers house as a friend: And can you then so much
transgresse the bondes of honour (I will not saie of hone-
stie) as to sollicite a suite moze sharpe to me then death? I
haue hitherto God be thanked, liued without suspition of
lewdnesse, and shall I now incurre the danger of sensuall
libertie? What hope can you haue to obtaine my loue, see-
ing yet I could neuer afford you a good looke? Do you ther-
fore thinke me easilie entised to the bent of your bowe, be-
cause I was easilie entreated to listen to your late discourses?
Or seeing me (as finelie you glose) to excel all other in beau-
tie, did ye deeme that I could excede all other in beastlinesse?
But yet I am not angrie Euphues, but in an agonie: For
who is she that will fret or fume with one that loueth her,
if this loue to delude me, be not dissembled. It is that which
causeth me most to feare, not that my beautie is vnknowne
to my selfe, but that commonlie we poore wenches are delu-
ded through light belasse, and ye men are naturallie encli-
ned craftilie to leade your life. When the ffore preacheth,
the Goose perish. The Crocodile sheweth greatest trea-
son vnder most pitifull teares: in a kissing mouth, there li-
eth a gauling minde. You haue made so large a profer of
your seruice, and so faire promises of fidelitie, that were I
not ouer charle of mine honestie, you would inuegle me to
shake handes with chastitie. But certes I wil either lead a
virgin

Euphues.

virgins life in earth, (though I leade Apes in hell) or else follow thee rather than thy gistes: yet am I neither so precise to refuse thy profer, neither so preiudicial to disdain thy good wil: so excellent alwaies are the gifts which are made acceptable by the vertue of the giuer. I did at the first entrance discern thy loue, but yet dissemble it. Thy wanton glaunces, thy scalding sighes, thy louing signes, caused me to blush for shame, and looke wanne for feare, lest they shuld be perceiued of anie. These subtill wittes, these painted practises (if it were to be wonne) would some waane me from the teate of Vesta, to the toyes of Venus. Besides this, thy comelie grace, thy rare qualities, thy exquisite perfection, were able to moue a minde halfe mortified, to transgresse the bandes of maidenlie modestie. But God helde Lucilla, that thou shouldest be so carelesse of thine honour, as to commit the state thereof to a straunger. Learne thou by mee Euphues, to despise those thinges that be amiable, to forgo delightfull practises, beleeue me it is pitie to abstaine from pleasure.

Thou art not the first that hath solicited this suite, but the first y^e goeth about to seduce me, neither discernest thou more then other, but darest more then any, neither hast thou more arte to discouer thy meaning, but more heart to open thy minde. But thou preferrest me before thy lands, thy liuings, thy life: thou offerest thy selfe a sacrifice for my securitie, thou proferest me the whole and onely soueraintie of thy seruice: Trulie I were verie cruell and hard hearted if I should not loue thee: hard hearted albeit I am not, but truly loue thee I cannot, whom I doubt to be my louer.

Moreouer, I haue not ben vsed to the Court of Cupide, wherein there be more sights then there be Hares in Athos, then Bees in Hybla, then Stars in heauen. Besides this, the common people here in Naples, are not onely both verie suspicious of other mens matters and maners, but also verie iealous ouer other mens children and maidens, either therefore dissemble thy fancie, or desist from thy follie.

But

Euphues.

But why shouldst thou befall from the one, seeing thou canst cunningly dissemble the other. My father is now gone to Venice, and as I am vncertaine of his returne, so am I not priuie to the cause of his trauel: But yet hee is so from hence, that he seeth me in his absence. Knowest thou not Euphues, that Kings haue long armes, and Rulers large reachers: neither let this comfort thee, that at his departure he deputed thee in Philarcus place. Although my face causeth him to mistrust my loyaltie, yet my faith enforceth him to giue me this libertie: though he be suspitious of my faire hiew, yet is he secure of my firme honestie.

But alas! Euphues, what truth can there be founde in a traualer: what trust in a stranger: whose words & bodie both watche but for a winde, whose fate are euer flitting, whose faith plighted on the shore is turned to periury, when they hoist saile. Who more traiterous to Phillis then Demophon: yet he a traueiler. Who more perjured to Dido then Aeneas: and he a stranger: both these Quenes, both they Caitiffes. Who more false to Ariadne then Theseus: yet he a sailer. Who more fickle to Medea then Iason: yet he a starter: both these daughters to great Princes, both they vnfaithful of their promises. Is it then like Euphues will be faithfull to Lucilla, being in Naples but a sojourner: I haue not yet forgotten the inuective, (I cannot other wise fearme it) which thou madest against beautie, saying: it was a deceitfull baite with a deadlie hooke, and a sweete popson in a painted pottle. Canst thou then be so vnwise to swallow the baite which will breede thy bane: To will the drinke that will expire thy date: To desire the wight that will worke thy death: But it may be that with the Scorpion thou canst fade on the earth, or with the Quaille and Robucke, be fatte with popson: or with beautie liue in all brauerie. I feare me thou hast the Stone Continens about thee, whiche is named of the contrarie, that though thou pretende faith in thy wordes, thou deuilest fraude in thy heart: and though thou seeme to preferre loue, thou art

Euphues.

art inflamed with lust. And what so; that : Though thou haue eaten the seedes of Racket which bræde incontinency, yet haue I shewed the leafe Cresse, which mainteineth modestie.

Though thou beare in thy bosome the herbe Araxa, most noysome to virginities, yet haue I the stone that groweth in the mount Tmolus the vpholder of chastitie. You may gentlemen account me so; a colde Prophet, thus hastilie to diuine of your disposition : pardon me Euphues, if in loue I cast beyond the Moone, which bringeth vs women to endlesse moane. Although I my selfe were neuer burnt whereby I should dread the fire, yet the scorching of others in the flames of fancie, warneth me to beware : Though as yet I neuer tried anie faithlesse, whereby I should be fearefull, yet haue I reade of manie that haue bene periured, which causeth me to bee carefull : though I am able to conuince none by pꝛofe, yet am I enforced to suspect one vpon probabilities. Alasse, we sillie soules which haue neither witte to decipher the wiles of men, no; wisepome to dissemble our affection, neither crafte to traine in young louers, neither courage to withstand their incounters, neither discretion to discern their doubling, neither hard hearts to reiect their complaints : we I saie, are sone entised, being by nature simple, and easilie intangled, bëing apte to receiue the impression of loue.

But alasse it is both common and lamentable, to behold simplicitie intrapped in subtiltie, and those that haue most might to be infected with most mallice. The Spider weaueth the fine webbe to hang the Flie, the Wolfe weareth a faire face to deuoure the Lambe, the Merlin striketh at the Partridge, the Eagle often snappeth at the Flie : men are alwaies laying baits for women, which are the weaker vessels : but as yet I could neuer heare man by such snares to entrap man : For true it is that men themselues haue by vse obserued, that it must be a hard winter when one Wolfe eateth another.

Euphues.

I haue reapt, that the Bull being tied to the Fig tree, loseth his strength, that the whole heard of Deere stand at the gaze if they smell a sweete Apple: that the Dolphin by the sound of Musicke, is brought to the shoare. And then no marvelle it is, that if the fierce Bull be tamed with the Fig tree, if that woman being as weake as sheepe, be overcome with a Figge: if the wilde Deere be caught with an Apple, that the tame Damsell is wonne with a blossome: if the fierce Dolphin be allured with harmonie, that women be entangled with the melodie of mens speech, faire promises, and solemne protestations. But follie it were for me to marke their mischiefes, sith I am neither able, neither they willing to amende their manners: it becommeth me rather to shewe what our sere should do, then to open what yours doth.

And seeing I cannot by reason restraine your importunate sute, I will by rigour done on my selfe, cause you to restraine the meanes. I would to God Fernando were in this point like to Lysander, which wold not suffer his daughters to weare gorgeous apparell, saying it wold rather make them common then comely, I woulde it were in Naples a Law, which was a custome in Aegypt, that women should alwaies goe bare foote, to the intent they might keep themselves alwaies at home, that they should bequeer like to the Snaille, which hath ever his house on his head. I meane so to mortifie my selfe, that in steede of Silkes, I will weare sackcloth: for Wches and Bracelets, I erre and Caddis: for the Lute, vs the Distaffe: for the Pen, the Péele: for Louers Sonets, Davids Psalmes.

But yet I am not so senselesse, altogether to reiect your service: which if I were certainly assured to procede of a simple minn, it should not receiue so simple a reward. And what greater triall shall I haue of thy simplicitie and truth, then thine owne request, which desireth a triall, I, but in the coldest Flint there is hote fire, the Bee that hath Poisonie in her mouth, hath a sting in her taile: the Tree that beareth

Euphues.

dearestly the sweetest fruit, hath a sower sap: yea, the words of men, though they seeme smooth as Oyle, yet their hearts are as crooked as the stalk of Iule, I woulde not Euphues that thou shouldst condemne me of rigour, in that I seek to assuage thy follie by reason: but take this by the waite, that althogh as yet I am disposed to like of none, yet whensoever I shall loue anie, I will not forget thee: in the meane season, account mee thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandarie, and as it were a colde shivering, to heare this new kinde of kindnesse: such sweete meat, such sower sauce, such faire words, such faine promises: such hotte love, such colde desire: such certaine hope, such sodeine change: and stood like one that had looked on Medusæes head, and so had bene turned into a stone.

Lucilla, seeing him in this pittifull plight, and fearing he would take stande if the Lure were not cast out, tooke him by the hand, and wynging him softly, with a smiling countenance began thus to comfort him.

Shee thinkes Euphues chaunging so your colour vpon the sodaine, you will sone change your coppie: is your minde on your meate: a penite for your thought.

Distres (quoth he) if you would buy all my thoughtes at that price, I should neuer be wearie of thinking, but seeing it is so deare, reade it and take it for nothing.

It seemes to me (said she) that you are in some broken studie what colours you might best weare for your Ladie.

In deede Lucilla, you leuell shrewdly at my thought, by the aime of your own imagination, for you haue giuen me to me a true louers knot, wrought of changeable Silke, and you demie, that I am deuising howe I might haue my colours changeable also, that they might agree: But let this with such toys and deuises passe, if it please you to command me anie service, I am here ready to attende your pleasure. No service Euphues, but that you keepe silence

Euphues.

hence untill I haue uttered my minde : and secrecie which
I haue unfolded my meaning.

If I should offend in the one I were too bolde, if in the
other too beastlie.

Well then Euphues (said she) so it is, that for the hope
that I conceiue of thy loialtie, and the happie successe that
is like to ensue of this our loue, I am content to yeilde thee
the place in my hart which thou desirest and deservest about
all other, which consent in me, if it may anie waies breede
thy contentation, sure I am, that it will enerie way worke
my comfort. But as either thou tenderest mine honour or
thine owne safetie, vse such secrecie in this matter, that my
Father haue no inkling hereof, before I haue framed his
minde fit for our purpose. And though women haue small
force to overcome men by reason, yet haue they fortune to
underminde them by pollicie. The softte droppe of raine
pearce the hard Marble, many strokes ouerthrow the tallest
Oake, a sillie woman in time, may make such a breach in a
mans heart, as her teares may enter without resistance :
then doubt not, but I will so underminde mine old Father,
as quicklie I will enioy my new friend. Thus Philautus,
was liked for fashion sake, but neuer loued for sance sake :
and this I vow by the faith of a virgine, and by the loue I
beare thee (for greater bandes to confirme my vow I haue
not) that my Father shall sooner martir me in the fire, then
marrie me to Philautus.

No, no, Euphues, thou onelie hast wonne me by loue,
and shalt onelie weare me by law, I force not Philautus his
furie, so I may haue Euphues his friendship. Neither will
I prefer his possessions before thy person, neither esteeme
better of his landes then of thy loue. Ferardo, shall sooner
disherite me of my patrimonie, then dishonour me in brea-
king my promise.

It is not his great Manors, but thy good maners, that shall
make my marriage. In token of which my sincere affection,
I giue thee my hande in pawne, and my heart for euer

Euphues.

to his thy Lucilla. Unto whome Euphues answered in this manner.

If my tongue were able to utter the ioyes that my hart hath conceiued, I feare me though I be well beloued, yet I should hardlie be beloued. Ah my Lucilla, how much am I bound to thee which preferrest mine vnworthinesse, before thy fathers wrath: my happinesse, before thine owne misfortune: my loue, before thine owne life. How might I excell thee in curtesie, whom no mortall creature can exceede in constancie: I finde it now for a settled truth, which erst I accounted for a vaine talke, that the purple die will neuer staine, that the pure Ciuill wil neuer lose his launour, that the greene Lawrell will neuer change his colour, that beautie can neuer be blotted with discurtesie. As touching secrecie in this behalfe, assure your selfe, that I will not so muchuntell it to my selfe. Commaund Euphues to runne, to ride, to undertake anie exploit be it neuer so dangerous, to hazard himselfe in anie enterpryse be it neuer so desperate. As they were thus pleasantlie conferring the one with the other, Liua (whome Euphues made his stale) entered into the Parlour, vnto whom Lucilla spake in these termes.

Dost thou not laugh Liua, to see my Chastitie Father keepe me here so long at thy rift? True (answered Liua) me thinks that you smile at some pleasant shift, either he is slow in enquiring of your faultes, or you slacke in answering his questions. And thus being supper time, they all sat downe, Lucilla well pleased, no man better content then Euphues, who after his repast, hauing no opportunitie to conferre with his loue, had small lust to continue with the Gentlewomen anie longer, saying therefore he could frame no meanes to worke his delight, he coined an excuse to hasten his departure, promising the next morning to trouble them againe, as a guest more bolde then welcome, although in deede he thought himselfe to be better welcome, in saying that he would come.

But

Euphues

But his Ferando went in post; so he returned in haste
having concluded with Philautus, that the marriage should
immediately be consummated, which wrought such a con-
tent in Philautus, that he was almost in a rapture, though
the extremities of his passions: such is the fulness and force
of pleasure; that there is nothing so dangerous as that cre-
ation; yet knowing that delays bring dangers, although
he nothing doubted of Lucilla, whom he loved, yet feared
he the fickleness of those men, which is alwayes to be mis-
trusted. He urged therefore Ferando to beate with his
daughter, who being willing to have the match made, was
content incontinently to promise the meanes: finding
therefore his daughter at leisure, and having knowledge
of her former love, spake to her as followeth.

Dear Daughter, as thou hast long time lived a maiden;
so now thou must learne to be a Mother, and as I have been
carefull to bring thee up a Virgin, so am I now desirous
to make thee a Wife. Neither ought I in this matter to
use any persuasions, for that Maids remembrance now
a dayes are no longer borne, but they begin to haire it, nei-
ther to offer any great portions, so that thou knowest thou
shalt inherit all my possessions. Mine only care hath been
hitherto, to match thee with such a one, as should be of good
wealth, able to maintaine thee: of great skillship, able to
compare with thee in birth: of honest conditions, to deserve
thy love, and an Italian boyne, to enjoy my lands. At the
last, I have found one answerable to my desire, a Gentle-
man of great revenues, of a noble progenie, of honest beha-
uour, of comely personage, borne & brought up in Naples,
Philautus (thy friend as I gesse) thy husband Lucilla, if thou
like it: neither canst thou dislike him, who wanteth no-
thing that should cause thy liking, neyther hath any thing
that should breede thy loathing.

And surely I reioyce the more, that thou shalt be linked
to him in marriage, whome thou hast loved as I heare be-
ing a maiden, neither can there any farres kindle between
them,

Euphues.

them, where the mind be so united, neyther any tearfull
sifts, where love hath so long been settled. Wherefore Lu-
cilla, to the end the desire of either of you may now be ac-
complished to the delight of you both; I am here come to
finish the contract by giuing hands, which you haue alrea-
dy begun betwixt your selues in ioyning of hearts, that
as God both witness the one by your consciences, so the
world may testifie the other by your conuersations. And
therefore Lucilla, make such answers to my request, as
may like me, and satisfie thy friend.

Lucilla abashed with this sodaine speech of her father,
yet boldned by the wise of her friend, with a comely bash-
fullnesse, answered him in this manner.

Reuerend Sir, the swetnesse that I haue found in the
undesiled state of Virginitie, causeth me to loath the sower
saue which is mixed with Matrimonie, and the quiet life
which I haue tried being a Maide, maketh me to shunne
the cares that are alwayes incident to a Mother, neyther
am I so wedded to the world, that I should be moued with
great possessions; neither so bewitched with wantonnesse,
that I should be entised with any mans propozition, ney-
ther if I were so disposed, would I be so proude, to desire
one of noble Progenie, or so precise, to chuse one onely in
mine owne Countrie: for that commonly these things
happen alwayes to the contrary. Doe we not see the Noble
to match with the base, the rich with the poore, the Italian
ostentimes with the Portugale? As Loue knoweth no
lawes, so it regardeth no conditions: as the lover maketh
no pause where he liketh, so he maketh no conscience of
these idle ceremonies. In that Philautus is the man that
threatneth such kindnesse at my hands, and such cortesse at
yours, that he should account me his wife before he loue
me, certaine he is like to make his reckoning twice, be-
cause he reckoneth without his Hostesse. And in this Phi-
lautus would either shewe himselfe of great wisdom to
perswade, or me of great lightnesse to be allured: although
the

Explanet.

The Lead-stone shineth won, yet it cannot moue golde: though the Jet gather by the strawe, yet can it not take by the pure stile. Although Philautus thinketh himselfe of vertue sufficient to winne his loue, yet shall he not obtaine Lucilla. I cannot but smile to heare that a marriage should be solemnized, where neuer was any mention of as- saring, and that the wedding should be a day after the wed- ding. Certes if when I looked merily on Philautus, he deemed it in the way of marriage, as if seeing me disposed to iest, he took me in good earnest thus saies he might gather some presumption of my loue, but no promise. But me think, it is good reason, if I should be at mine own brydeall, & not giuen in the Church before I knowe the Bridegrome. Wherefoze deere Father, in mine opinion, as there can be no bargain, where both be not agreed, neither any Inden- tures sealed, where the one will not consent, so can there be no contract, where both be not content: no banes asked lawfully, where one of the parties forbiddeth them: no mar- riage made, where no match was meant. But I will here- after frame my self to be coy, seeing I am claimed for a wife because I haue been curteous: and giue my selfe to melan- cholie, seeing I am accounted witty, in that I haue been merry. And if euery Gentleman be made of the mettall that Philautus is, then I feare I shall be challenged of as many as I haue vsed to company with, and be a common wife to all those that haue commonly resorted hither. My dutie then, as ever reserued, I here on my knees forswear Philautus for my Husband, although I accept him for my friend, and seeing I shall hardlie be indued euer to match with any, I beseech you, if by your fatherly loue I shall be compelled, that I may match with such a one, as both I may loue, and you may like.

Ferardo being a graue and wise Gentleman, although he were thoroughly angry, yet he dissembled his fury, to the ende that he might by craft discouer her fancie, and whis- pering Philautus in his eare (who stode as though he had
a dea

Euphry.

a flow in his love,) desiring to keep attendance, until he had
understande her by subtiltie & which Philautus hauing
granted, Perardo began to list his daughter with this
bedde. and then try, and aid annid of the best of suby-
and Lucilla, thy colour the with the to be in a great cholar,
and thy hot woe be to saye thy beanie woe: but be pati-
ent, seeing all my talke was onlie to trie thee: I am ney-
ther so vnnatural to wett thee against thine owne will,
neither so malicious to wedde thee to any against thine
owne liking: for well I knowe what iarres, what islon-
ne, what Griefe, what sorowes ensue, where the match is
made rather by contriuiion of the Parents, then by the con-
sent of the parties: neither doe I like thee the lesse, in that
thou likest Philautus so little; neither can Philautus loue
thee the worse, in that thou lovest thy selfe so well, wishing
thee rather to stand to thy chaunce, than to the choice of any
other. But this greeueth me most, that thou art almost
obdurate to the vaine order of the vassall Virgins, despising,
or at the least not desiring the sacred bonds of Iuno, her
bed. If thy Mother had bin of that mind when she was a
maiden, thou haddest not now bin bozne to be of this mind
to be a Virgin. What with thy selfe, what slender profit
they bring to the Common wealth, what slight pleasure to
themselves, what great grieue to their parents, which toy
most in their off-spring, and desire most to intoy the noble
and blessed name of Graundfather. Thou knowest that
the tallest Ash is not soone for fuel, for it beareth no
fruite: that the Cowe that giues no milke, is brought to
the slaughter: that the Dyone that gathereth no Hanie is
contemned: that the woman that maketh her selfe barren
by not marrying, is accounted among the Grecian Ladies
worse than a carrion, as Homere reporteth.

Therefore Lucilla, if thou haue any care to be a comfort
to my hoarie haires, or a commoditie to the common weale,
frame thy selfe to that Honourable estate of Patrimoine,
which was sanctified in Paradise, allowed of Patriarks,
ballowed

Euphues.

halloved of the olde Prophets, and commended of all persons. If thou like any, be not ashamed to tell it me, which onely am to exhort thee, yea, and as much as in me lyeth, to commaund thee to loue one. If he be base, thy blood shall make him noble: If beggerly, thy goods shall make him wealthy: If a stranger, thy freedom shall enfranchise him: If he be young, he is the more fitter to be thy Phere: If he be olde, the liker to thine aged Father. For I had rather thou shouldest leade a life to thine owne liking in earth, than to thy great torments leade Apes in Hell. We hold therefore to make me partner of thy desire, which will be partaker of thy disease: yea, and a furtherer of thy delights, as farre as eyther my friends, or my lands, or my life will stretch.

Lucilla perceyuing the drift of the old For her Father, wayed with her selfe what was best to be done: at the last, not waying her Fathers ill will, but encouraged by loue, Chaped him an answer, which pleased Ferardo but a little, and pinched Philautus on the persons side, on this manner.

1. Where Father Ferardo, although I see the baite you lay to catch me, yet I am content to swallow the hooke, neither are you more desirous to take me napping, than I willing to confesse my meaning. So it is, that loue hath as well inueigled me as others, which make it as strange as I. Neither doe I loue him so meanelly, that I should be ashamed of his name, neither is his personage so meane, that I should loue him shamefully: It is Euphues that lately arrived here at Naples, that hath battered the bulwarke of my breast, and shall shortly enter as conquerour into my bosome. What his wealth is, I neyther know it, nor way it: what his wit is, all Naples doth knowe it, and wonder at it: neyther haue I been curious to enquire of his Progenitors, for that I knowe so noble a minde could take no originall but from a noble man: for as no Bird can looke against the Sun, but those that be bred of the Eagle, neyther any hawke soare so high as the wynde of the Hobbie, so, no

I wight

Euphues.

might can haue such excellent qualities, except he descend of a noble race, neither be of so high capacitie, vnlesse he be of a high progenie. And I hope Philautus will not be my foe, seeing I haue chosen his deere friend, neither you father be displeased, in that Philautus is displaced. You neede not muse that I should so sodainly be entangled: Loue giues no reason of choice, neither will it suffer any repulse. Myrrha was enamoured of her naturall father, Biblis of her Brother, Phædra of her sonne in law. If nature can no way resist y^e fury of affection, how should it be staied by wisdom? Ferardo interrupting her in the middle of her discourse, although he were moued with inward grudge, yet he wisely repressed his anger, knowing that sharp words would but sharpen her froward will, and thus answered her brieftly.

Lucilla, as I am not presently to graunt my good will, so meane I not to reprehend thy choice, yet wisdom wil- leth me to pause, vntill I haue called (what may happen) to my remembrance, and warneth thee to be circumspect, least thy rash conceite bring a sharp repentance. As for you Philautus, I would not haue you despaire, seeing that a woman doth oftentimes chaunge her desire. Vnto whome, Philautus in fewe words made answer.

Certainly Ferardo, I take the lesse grieve, in that I see her so grieued after Euphues, and by so much the more I am content to leaue my sute, by how much the more she seemeth to disdain my seruice: but as for hope, because I would not by any meanes taste one dramme thereof, I will abiure all places of her abode, and loath her companie, whose countenance I haue so much loued: as for Euphues, and there staying his speech, he sang out of the doores, and repairing to his lodging, vttered these words.

Oh most dissembling wretch Euphues, O counterfaite companion, couldest thou vnder the shewe of a steadfast friend, cloake the mallice of a mortall foe? Under the colour of simplicitie, shrowde the image of deceipt: Is thy Liuia, turned vnto my Lucilla: thy loue, to my louer: thy deuotion

Euphues.

denotion to my Saint? Is this the curtelle of Athens, the cauelling of Schollers, the craft of Grecians? Couldst thou not remember Philautus, that Greece is neuer without some wily Vlysses, neuer boide of some Synon, neuer to sake of some deceitfull thister? Is it not commonly said of Grecians, that craft commeth to them by kinde, that they learne to decelue in their cradle? Why then did his pretended curtelle, bewitch thee with such credulitie? Shal my good will be the cause of his ill wil? Because I was content to be his friend, thought he me meete to be made his foile?

I see now that as the fish Scolopidus in the stond Araris, at the waring of the Mone, is as white as the diuyn Snow, and at the wayning, as blacke as the burnt coale: so Euphues, which at first encreasing of our familiaritie was very zealous, is now at the last cast become most faithlesse.

But why rather exclaime I not against Lucilla, whose wanton looks caused Euphues to violat his plighted faith? Ah wretched wench, canst thou be so light of loue, as to chaunge with enerie wind? So vnconstant, as to preferre a new lover before an old friend? Ah well I wot, that a new Wome sweepeth cleane, and a new garment makerh thee leaue off the old, though it be fitter, and new Wine causeth thee to forsake the old, though it be better: much like to the men in the Iland Scyrum, who pull vp the old trees when they see the young begin to spring, and not vnlike vnto the widow of Lesbos, which chaunged all her old Gold for new Glasse: Hane I serued thee three yeres faithfully, and am I serued so vnkindly? Shall the fruite of my desire be turned to disdain? But vnlesse Euphues had inueigled thee, thou hadst yet bene constant: yea, but if Euphues had not seene thee willing to be wonne, he would neuer hane wooed thee: but had not Euphues entised thee with faire words, thou wouldst neuer hane loued him: but hadst not thou giue him faire looks, he would neuer hane liked thee: I, but Euphues gaue the onset: I but Lucilla gaue the occasion: I but Euphues first bzake his mind: I, but Lucilla first betwisted her meaning.

Euphues.

meaning. Tush, why goe I about to excuse any of them, seeing I haue iust cause to accuse them both. Neither ought I to dispute which of them hath profered me the greatest villanie, sith that either of them hath committed perurie. Yet although they haue found me dull in perceiuing their fallshode, they shall not finde me slacke in reuenging their follie. As for Lucilla, seeing I meane altogether to forget her, I meane also to forgive her, least in seeking meanes to be reuenged, mine olde desire be renewed.

Philautus hauing thus discoursed with himselfe, began to write to Euphues as followeth.

Although hetherfo Euphues I haue thzined thee in my heart as a trustie friend, I will thun thee hereafter as a trothlesse foe: and although I cannot see in thee lesse wit than I was wont, yet doe I finde lesse honestie. I perceiue at the last (although being deceined it be too late) that Muske, though it be swete in the smell, is sowre in the smacke: that the leafe of the Cedar tree, though it be faire to be seene, yet the sirup depriueth sight: that friendship, though it be plighted by shaking of hand, yet it is shaken off by fraude of the heart. But thou hast not much to boast of, for as thou hast wonde a sickle Ladie, so hast thou lost a faithfull friend. How canst thou be secure of her constancie, when thou hast had such tryall of her lightnesse? How canst thou assure thy selfe that she will be faithfull to thee, which hath been faithlesse to me? My Euphues, let not thy credulitie be an occasion for thee hereafter to practise the like crueltie. Remember this, that yet there hath neuer bin any faithlesse to his friend, that hath not also been faithlesse to his God. Byt I wote thet thetherie the lesse, in that it cometh from a Christian, in whom is no truethe. Although I be to weake to wrestle for a reuenge, yet God, who permitte th no guile to be guilelesse, will shortly requite this iniurie: though Philautus haue no pollicie to undermine thee, yet thine owne practises shall be sufficient to ouer-throw thee.

Couldst

Euphues.

Couldst thou Euphues, for the loue of a fruitlesse pleasure, violate the league of faithfull friendship: Didst thou waie more the enticing looks of a lewd Melench, then the entire loue of a loyall friend: If thou diddest determine with thy selfe at the first to be false, why diddest thou sweare to be true: If to be true, why art thou false: If thou dost minded both fallie and forged lie to deceiue me, why diddest thou flatter & dissemble with me at the first: If to loue me, why dost thou flinch at the last: If the arched bands of amitie did delight thee, why didst thou break them: If they dislike thee, why didst thou praise them: Dost thou not know that a perfect friend should be like the Glasse-window, which shineth most bright in the darke, or like the pure Frankensence, which smelleth most sweete when it is in the fire: or at the least, not vnlike to the Damaske Rose, which is sweeter in the Still, then on the stalke: But thou Euphues, dost rather resemble the Swallow, which in the Sommer creepeth vnder the eues of euerie house, and in the Winter leauieth nothing but dirt behind her: or the Humble Bee, which hauing sucked Honie out of the faire floure doeth leaue it, and loath it: or the Spider which in the finest webbe doth hang the fairest filte: Dost thou thinke Euphues, that thy craft in betraying me, Gallatris, whitwale my courage in reuenging thy villanie: or that a Gentleman of Naples, will put vp such an iniurie at the hands of a Scholler: And if I do, it is not for want of courage to mainteine my indignity, but of wit, which thinketh scope to get so balie a conquest: I know that Menelaus for his termes peres warre rewarded tenne peres more, that after all his strife he waied a Trumpet, that for all his traualle he reduced (I cannot say reclaimed) but a stragler: which was as much in my indignement, as to striue for a broken Glasse, which is good for nothing: I wold thee rather Menelaus rate, than my selfe: is so conquest, that thou being deluded by Lucilla, maist rather knowe what it is to be deceined, then I hauing conquered thee, should proue what it were to bring backe a dissembler.

Euphues.

Saying therefore there can no greater reuenge light vpon thee, then y^e as thou hast reaped where another hath sowne, so another may thyself y^e which thou hast reaped : I will pray that thou maiest bee measured vnto with the like measure that thou hast measured vnto others : that is, as thou hast thought it no consouents to betraie me, so others may deeme it no dishonestie to deteine thee : that as Lucilla made it a light matter to forsweare her old friend Philautus, so she may make it a mocke to forsake her new phere Euphues. Which if it come to passe, as it is like by my compasse, then shalt thou for the troubles, and for the torments which thou hast already throned into the hearts and eyes of others.

Thus hoping thoultie to see thee as hopelesse, as my selfe is haplesse, I wish my wish were as effectually ended, as it is hartlie looked for. And so I leaue thee.

Thine once
Philautus.

Philautus dispatching a messenger with this Letter speedie to Euphues, went into the fieldes to walke there, either to disgest his choler, or chere vpon his melancholy. But Euphues hauing read the contentes, was well content, setting his talke at naught, and answered his fauantes in these gibing teatimes.

I Remember Philautus, how valiantlie Ajax boasted in the seates of armes, yet Vlisses bare away the armour : and it may be, that though thou crake of thine owne courage, thou maist easilie lose the conquest. Dost thou think Euphues such a bastard, that he is not able to withstand thy courage, or such a dullard that he cannot descrie thy craft. Alasse good soule, it feareth thee as with the Hen, which when the Buttocke hath caught her chicken, beginneth to cackle, and thou hauing lost thy loner, beginnest to prattle. Thus Philautus, I am in this point of Euripides his minde, who thinkes it lawfull for the desire of a kingdome to transgresse

Euphues.

gresse the bounds of honestie, and for the loue of a Ladie, to violate and breake the bondes of amitie.

The friendship between man and man, as it is common, so it is of course: between man and woman, as it is seldom, so is it sincere, the one proceedeth of the similitude of manners, the other of the sinceritie of the heart: if thou haddest learned the first part of haloking, thou wouldest haue learned to haue held fast, or the first note of Descant, thou wouldest haue kept thy Sol, Fa, to thy selfe,

But thou canst blame me no more of follie, in leauing thee to loue Lucilla, then thou maist reprove him of foolishnesse, that hauing a Sparrow in thy hand, letteth her go to catch the Whelant, or him of vnskilfulnesse that seeth the Heron, leaueth to leuell his shot at the Stockdove: or the woman of coynesse, that hauing a dead Rose in her bosome, throweth it away to gather the fresh Violet. Howe knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphiurio, to embrace Alcmena? Into the forme of a Swan, to enioy Leda? Into a Bull, to beguile Io: Into a howre of Calde, to winne Danae: Did not Neptune chaunge himselfe into a Peyster, a Ramme, a Floud, a Dolphin, onelie for the loue of those he lusted after: Did not Appollo conuert himselfe into a Shepheard, into a Bird, into a Lion, for the desire he had to heale his disease. If the Gods thought no scorn to become heastes to obtaine their best beloved, shall Euphues be so nice in chaunging his copie to gaine his Ladie? No, no, he that cannot dissemble in loue, is not worthie to liue. I am of this minde, that both might and mallice, deceit and frecherie, all perurie, anie impietie may lawfully be committed in loue, which is lawlesse.

In that thou arguest Lucilla of lightnesse, thy will hangs in the light of thy wit. Dost thou not know that the weake stomacke if it bee cloyed with one diet, doth soonest surfet? That the Clownes garlike cannot ease the Courtiers disease so well as the pure Triacle, that sarre fet and

Euphues.

deere bought is good for Ladies : That Euphues being a more daintie morsell then Philautus, ought better to be accepted : Wilt Philautus, let thy heart at rest, for thy happy willety thee to gaine ouer all hope, both of my friendship, and her loue : as for reuenge, thou art not so able to lend a blow, as I to ward it, neither more venturous to challenge the combat, then I vallant to answere the quarrell. As Lucilla was caught by fraude, so shall she be kept by force : and as thou wast too simple to espie my craft, so I thinke thou wilt be too weake to withstand my courage : if thy reuenge stand onelie vpon thy will, thou shalt neuer liue to see my woe, or to haue thy will, and so farewell.

Euphues.

This Letter being dispatched, Euphues sent it, and Philautus reade it, who disdaining those proude tearmes, bindeing also to answere them, being readie to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo, because he was at home, longed sore to see Lucilla, which now opportunitie offered vnto him, Ferardo being gone againe to Venice with Philautus, but in his absence, one Curio a Gentleman of Naples, of little wealth and little wit, haunted Lucilla her companie, and so enchanted her, that Euphues was also cast off with Philautus, whiche thing being vnknowne to Euphues, caused him the sooner to make his repaire to the pcesence of his Ladie, whom he finding in her muses, beganne pleasantlie in this maner.

Mistresse Lucilla, although my long absence might breed your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my pcesence will dissolue your choller (for that louers are soone pleased, when of their wishes they be fullie possessed.) My absence is the rather to be excused, in that your Father hath bene alwaies at home, whose frownes seemed to threaten my ill fortune, and my pcesence

at

Euphues.

at this present the better to be accepted, in that I haue made
such speedie repaire to your presence.

Unto whom Lucilla answered with this glicke.

Trulie Euphues you haue mist the cushion, for I was
neither angrie with your long absence, neither am I well
pleased at your presence, the one gaue me rather a good hope
hereafter neuer to see you, the other giueth me a greater oc-
casion to abhorre you.

Euphues being nipped on the head, with a pale counte-
nance, as though his soule had forsaken his body, replied as
followeth.

If this sodaine chaunge Lucilla, procéde of anie desert of
mine, I am here not onelie to answer the fact, but also to
make amendes for my fault: if of anie new motion or mind
to forsake your new friend, I am rather to lament your in-
constancie than to reuenge it: but I hope that such hot lone
cannot bee so sone colde, neither such faith rewarded with
such sodeine forgetfulness.

Lucilla not ashamed to confesse her follie, answered him
with this frump.

Sir, whether your desertes or my desire haue wrought
this chaunge, it will boote you little to knowe, neither doe
I craue amendes, neither feare a reuenge: as for seruent
loue, you know there is no fire so hotte, but it is quenched
with water, neither affection so strong, but it is weakened
with reason, let this suffice thee, that thou knowest I care
not for thee.

In deed (said Euphues) to know the cause of your altera-
tion would boote me little, seeing the effect taketh such force.
I haue heard that women either loue entirely, or hate dead-
ly, and seeing you haue put me out of doubt of the one, I must
needes perswade my selfe of the other.

This chaunge wil cause Philautus to laugh mee to scorn, and
doubt thy lightnesse in turning so often. Such was the
hope that I conceiued of thy constancie, that I spared not in
all places to blaze thy loyaltie, but now my rashe conceite

h

will

Euphues.

deere bought is good for Ladies : What Euphues being a more daintie morsell then Philautus, ought better to be accepted : With Philautus, let thy heart at rest, for thy happe willethe thee to giue ouer all hope, both of my friendship, and her loue ; as for reuenge, thou art not so able to lend a blow, as I to ward it, neither more venturous to challenge the combat, then I valliant to answere the quarrell. As Lucilla was caught by fraude, so shall she be kept by force : and as thou wast too simple to espie my craft, so I thinke thou wilt be too weake to withstand my courage : if thy reuenge stand onelie vpon thy wish, thou shalt neuer liue to see my woe, or to haue thy will, and so farewell.

Euphues.

This Letter being dispatched, Euphues sent it, and Philautus read it, who disdaining those proude tearmes, desired also to answere them, being readie to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo, because he was at home, longed sore to see Lucilla, which now opportunitie offered vnto him, Ferardo being gone againe to Venice with Philautus, but in his absence, one Curio a Gentleman of Naples, of litle wealth and lesse wit, haunted Lucilla her companie, and so enchanted her, that Euphues was also cast off with Philautus, whiche thing being vnknowne to Euphues, caused him the sooner to make his repaire to the presence of his Ladie, whom he finding in her muses, beganne pleasantlie in this manner.

Mistresse Lucilla, although my long absence might breed your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my presence will dissolue your choller (for that louers are some pleased, when of their wishes they be fullie possessed.) My absence is the rather to be excused, in that your Father hath bene alwaies at home, whose frownes seemed to threaten my ill fortune, and my presence at

Euphues.

at this present the better to be accepted, in that I haue made
such speedie repaire to your presence.

Unto whom Lucilla answered with this glicke.

Trulie Euphues you haue mist the cushion, for I was
neither angrie with your long absence, neither am I well
pleased at your presence, the one gaue me rather a good hope
hereafter neuer to see you, the other giueth me a greater oc-
casion to abhorre you.

Euphues being nipped on the head, with a pale counte-
nance, as though his soule had forsaken his body, replied as
followeth.

If this sodaine chaunge Lucilla, procede of anie desert of
mine, I am here not onelie to answer the fact, but also to
make amendes for my fault: if of anie new motion or mind
to forsake your new friend, I am rather to lament your in-
constancie than to reuenge it: but I hope that such hot loue
cannot bee so soone colde, neither such faith rewarded with
such sodeine forgetfulness.

Lucilla not ashamed to confesse her follie, answered him
with this frump.

Sir, whether your desertes or my desire haue wrought
this chaunge, it will boote you little to knowe, neither doe
I crane amendes, neither feare a reuenge: as for seruent
loue, you know there is no fire so hotte, but it is quenched
with water, neither affection so strong, but it is weakened
with reason, let this suffice thee, that thou knowest I care
not for thee.

In deed (said Euphues) to know the cause of your altera-
tion would boote me litle, seeing the effect taketh such force.
I haue heard that women either loue entirely, or hate dead-
ly, and seeing you haue put me out of doubt of the one, I must
needes perswade my selfe of the other.

This chaunge wil cause Philautus to laugh mee to scorne,
and doubt thy lightnesse in turning so often. Such was the
hope that I conceiued of thy constancie, that I spared not in
all places to blaze thy loyaltie, but now my rashe conceite

R

will

Euphues.

will proue me a liar, and thee a light huswife.

Daie (said Lucilla) now shalt thou not laugh Philautus to scozne, seeing you haue dronke both of one cuppe: in miserie Euphues, it is great comfort to haue a companion. I doubt not but that you will both conspire against mee to worke some mischief, although I nothing feare your mallice: whosoever accounteth thee a liar for praising me, may also deme you a lecher for being enamoured of me: and whosoever iudgeth me light in forsaking of you, may think thee as lewde in louing of mee: for thou that thoughtest it lawfull to deceiue thy friend, must take no scozne to be deceiued of thy foe.

Then I perceiue Lucilla (said he) that I was made thy stale, and Philautus thy laughing stocke: whose friendship (I must confesse in deede) I haue refused to obtaine thy fauour: and sithens another hath wonne that wee both haue lost. I am content for my part, neither ought I to be grieued, seeing thou art sickle.

Certes Euphues (saide Lucilla) you spende your winde in waste, for your welcome is but small, and your chere is like to be lesse, fancie giueth no reason of her change, neither will be controlled for anie choyce: this is therefore to warne you, that from henceforth you neuer sollicite this suite, neither offer anie way your seruice: I haue chosen one (I must needes confesse) neyther to be compared to Philautus in wealth, nor to thee in witte, neyther in birth to the worst of you both: I thinke God gaue it me for a iust plague in renouncing Philautus and choosing thee, and sithens I am an ensample to all women of lightnesse, I am like also to be a myrrour to all them of unhappinesse, which ill lucke I must take, by so much the more patiently, by how much the more I acknowledge my selfe to haue deserved it worthily.

Well Lucilla, (answered Euphues) this cause breedeth my sorrow the more, in that it is so sodaine, and by so much the more I lament it, by how much the lesse I looked not for it.

Euphues.

In that my welcome is so colde, and my chère so simple, it nothing toucheth me, seeing your furie is so hot, and my misfortune so great, that I am neither willing to receive it, nor you to bestow it. If tract of time, or want of triall, had caused this Metamorphosis, my griefe had bene more tollerable, and your fleeting more excusable, but comming in a moment, undeserued, unlooked for, unthought off, it increaseth my sorrow, and thy shame.

Euphues (quoth she) you make a long Haruest for a litle cozne, and angle for the fish that is already caught. Curio, yea, Curio is he that hath my loue at his pleasure, and shall also haue my life at his commaundement, and although you deeme him unworthy to enioy that, which earst you accounted no wight worthe to imbrace, yet seeing I esteeme him more worth then anie, hee is to bee reputed as chiefe. The Wolfe choleteth him for her make, that hath or doth indure most trauell for her sake. Venus was content to take the black Smith with his powlt soote. Cornelia here in Naples, disdained not to loue a rude Miller.

As for changing, did not Helen the pearle of Greece, the Country woman, first take Menelaus, then Theseus, and last of all Paris? If beuist beastes giue vs ensamples, that those are most to be liked, of whom we are best beloued, or if the Princeesse of beautie Venus, and her heires, Helen and Cornelia, shewe that our affection standeth on our free wil, then am I rather to be excused then accused. Wherefore good Euphues be as merrie as you may bee, for time may so turne, that once againe you may be.

Naie Lucilla (saide hee) my Haruest shall cease, seeing others haue reaped my cozne: as for angling for the fish that is already caught, that were but mere folke. But in my mind if you be a fish, you are either an Ele, which as soone as one hath hold on her taile, will slip out of his hand, or els a Pennow, which will be nibbling at euerie bait, but neuer biting: but what fish soeuer you be, you haue made both mee and Philautus to swallow a Gudgeon.

Euphues.

If Curio be the person, I wold neither wish thee a greater plague, nor him a deadliar poyson. I for my part thinke him woorthie of thee, and thou vnwoorthie of him, for althogh he be in bodie deformed, in minde foolish, an innocent borne, a begger by misfortune, yet doth he deserue a better then thy selfe, whose corrupt maners hath stained thy heuently biew, whose light behauiour hath dimmed the lights of thy beautie, whose vnconstant minde hath betrayed the innocency of so manie a Gentleman.

And in that you bring in the example of a beast to confirme your follie, you shew therein your beastly disposition, which is readie to follow such beastlinesse. But Venus plaied false, and what for that? Seeing her lightnesse serued for an example, I woulde wishe thou mightest trie her punishment for a rewarde, that being openlie taken in an yron net, all the worlde might iudge whether thou be fish or flesh, and certes in my mind no angle will hold thee, it must be a net.

Cornelia loued a Miller, and thou a miser, can her follie excuse thy faulte? Helen of Greece, my Countrie woman borne, but thine by profession, chaunged and rechaunged at her pleasure, I graunt. Shall the lewdenesse of others animate thee in thy lightnesse? Why then doest thou not haunt the Stewes, because Lais frequented them? Why doest thou not loue a Bull, seeing Pasiphae loued one? Why art thou not enamoured of thy Father, knowing that Myrrha was so incensed?

These are set downe, that we biewing their incontinencie, should doe the like impudencie, not followe the like excuse, neither can they excuse thee of anie inconstancy. Perrie I will be as I may; but if I may hereafter as thou meanest, I will not, and therefore farewell Lucilla, the most inconstant that ever was nursed in Naples, farewell Naples, the mosse cursed towne in all Italy, and women all farewell.

Euphues hauing thus giuen her his last farewell, yet being
solitaris,

Euphues

solitarie, began afresh to recount his sorrows in this manner.

Oh Euphues, into what misfortune art thou brought : In what sodaine miserie art thou wrapped : It is like to fare with thee as with the Eagle, which dieth neither for age, nor with sicknesse, but with famine : for although thy stomacke hunger, yet thy heart will not suffer thee to eate. And why shouldest thou torment thy selfe for one, in whom is neither faith nor seruencie : A counterfaytte loue of women, Oh inconstant Sere. I haue lost Philautus, I haue lost Lucilla : I haue lost that which I shall hardly finde againe, a faithfull friend. Oh foolish Euphues, why didst thou leaue Athens the nurse of wisdomie, to inhabite Naples the nourisher of wantonnesse. Had it not ben better for thee to haue eaten Salt with the Philosophers in Greece, than Sugar with the Courtiers of Italie :

But behold the course of youth, which alwaies inclineth to pleasure, I forsooke mine olde companions to search for newe friends : I reiected the graue and fatherlie counsaile of Eubalus, to follow the brainesicke humour of mine owne will. I addicted my selfe whole to the seruitoe of women, to spend my life in the laps of Ladies, my lands in maintenance of brauerie, my wit in the vanities of idle Sonnets. I had thought that women had been as we men, that is, true, faithfull, zealous, and constant : but I perceiue they be rather woe vnto men by their falsehood, jealousy, and inconstancie. I was halfe perswaded, that they were made of the perfection of men, and would be comforters, but now I see they haue tasted of the infection of the Serpent, and will be corrales.

The Physitian saith, it is dangerous to minister phisicke vnto the patient that hath a colde stomacke and a hot liuer, least in giuing warmth to the one, he inflame the other : so verily it is hard to deale with a woman, whose words seeme seruent, whose heart is coniealed into hard yce, least trusting their outward talke, he be betrayed with

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their inward frecherie. I will to Athens, there to tolle my booke, no more in Naples to liue with faire lookes. I will so frame my selfe, as all youth hereafter shall rather reioyce to see mine amendement, than be animated to follow my former life. Philosophy, Physicke, Divinity, shall be my study. O the hidden secrets of Nature, the expresse image of Morall vertues, the equall ballance of iustice, the medicines to heale all diseases, how they begin to delight me. The Axiommes of Aristotle, the Maxims of Iustinian, the Aphorismes of Galen, haue sodainly made such a breach into my minde, that I seeme only to desire them, which did onely earst detest them. If wit be employed to the honest studie of learning, what thing so precious as wit? If in the idle trade of loue, what thing more pestilent than wit? The profe of late hath ben verified in me, whome Nature hath indued with a little wit, which I haue abused with an obstinate will: most true it is, that the thing the better it is, the greater is the abuse, and that there is nothing, but through the malice of man, may be abused. Doth not the fire (an element so necessarie, that without it man cannot liue) as well burne the house, as burne in the house, if it be abused? Doth not Triacle as well poison as helpe, if it be taken out of time? Doth not Wine, if it be immoderatlie taken, kill the stomacke, enflame the liver, mischief the drunken? Doth not Physicke destroy if it be not well tempered? Doth not Lawe accuse if it be not rightly interpreted? Doth not Divinitie condemn if it be not faithfullie construed? Is not poison taken out of the Honiesuckle by the Spider, venome out of the Rose by the Canker, dounge out of the Maple tree by the Scorpion: Cuen so, the greatest wickednes is drawne out of the greatest wit, if it be abused by will, or entangled with the world, or inueigled with women.

But seeing I see mine owne impietie, I will endeaour my selfe to amend all that is past, and to be a myrrour of godlinesse hereafter. The Rose, though a little it be eaten with

Euphues.

with the Canker, yet being distilled, yieldeth sweete water : the yron, though fretted with rust, yet being burnt in the fire, shineth bright : and wit, although it hath bin eaten with the Canker of his owne conceit, and fettered with the rust of vaine lone, yet being purified in the still of wisdom, and tried in the fire of zeale, will shine bright, and smell sweete, in the nosegayes of young nouices.

As therefore I gaue a farewell to Lucilla, a farewell to Naples, a farewell to women, so now I do giue a farewell to the world, meaning rather to macerate my life with melancholie, than pine in follie, rather choosing to die in my studie amidst my booke, than to Court it in Italie, in the companie of Ladies.

Euphues hauing thus debated with himselfe, went to his bed, there either with sleepe to deceiue his fancie, or with musing to reuieue his ill fortune, or recant his olde follies. But it happened immediatlie Fernando to retourne home, who hearing this strange euent, was not a little amazed, and was now more readie to exhort Lucilla from the loue of Curio, than before to the liking of Philautus. Therefore in all hast with watry eyes, and a woofull heart, began in this manner to reason with his daughter.

Lucilla, (Daughter I am ashamed to call thee, seeing thou hast neither rare of thy fathers tender affection, nor of thine owne credite) what spirit hath enchanted thy spirit, that euerie minute thou alterest thy mind? I thought that my hoarie haire should haue found comfort by thy golden lockes, and my rotten age great ease, by thy ripe yeares : but alas, I see in thee neither wit to order thy doings, neither will to frame thy selfe to discretion, neither the nature of a childe, neither the nurture of a maiden, neither (I cannot without teares speake it) any regard to thine honour, neither any care of thine honestie.

I am now enforced to remember thy Mothers death, who I thinke was a Prophetesse in her life: for oftentimes she would saie, that thou haddest more beautie, than was conuenient.

Euphues.

conuenient for one that should be honest, and more cackering than was meete for one that should be a Matrone.

Would I had neuer liued to be so olde, or thou to be so obstinate, either would I had died in my youth in the court, or thou in thy cradle: I would to God that either I had neuer been boine, or thou neuer bred: Is this the comfort that the parent reapeth for all his care: Is obstinacie paid for obedience: Stubburnesse rendered for dutie: malicious desperatnesse for filiall feare: I perceiue now that the wise Maister saue more than the foolish parent can, who painted Ioue going downward, saying: it might well descend, but ascend it could neuer. Danaus, whome they report to be the Father of fiftie Children, had among them all, but one that disobeyed him in a thing most dishonest: but I that am Father to one more than I would be, although one be all, haue that one most disobedient to mee in a request lawfull and reasonable. If Danaus, seeing but one of his daughters without awe, became himselfe without mercie, what shall Ferardo do in this case, who hath one and all most vnnaturall to him in a most iust cause: Shall Curio enjoy the fruite of my trauailes, possesse the benefite of my labours, inherit the patrimony of mine ancestours, who hath neither wisdoms to encrease them, nor wit to keepe them.

Wilt thou Lucilla, bestowe thy selfe on such a one, as hath neither comelineesse in his bodie, nor knowledge in his minde, nor credite in his Countre. Oh I would thou haddest either bene euer faithfull to Philautus, or neuer faithlesse to Euphues, or would thou wouldest be most fickle to Curio. As thy beautie hath made thee the blaze of Italie, so will thy lightnesse make thee the byword of the world. O Lucilla, Lucilla, would thou wast lesse faire and more fortunate, either of lesse honour or greater honestie, either better minded or sooner buried.

Shall thine old Father live to see thee match with a young foole: Shall my kind heart be rewarded with such vnkinde hate,

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hate? Ah Lucilla, thou knowest not the care of a Father, nor the dutie of a Child, and as farre thou art from pietie, as I from crueltie. Nature will not permit me to disherit my Daughter, and yet it will suffer thee to dishonour thy Father. Affection causeth me to wish thy life, and shall it entice thee to procure my death? It is mine onely comfort to see thee flourish in thy youth, and it is thine to see me fade in mine age. To conclude, I desire to live to see thee prosper, and thou to see me perish. But why call I the effect of this unnaturalnesse in thy teeth, seeing I my selfe was the cause? I made thee a wanton, and thou hast made me a fool. I brought thee up like a rockney, and thou hast handled me like a cockscombe (I speake it to mine owne shame) I made more of thee then became a father, and thou less of me than becomed a child. And shall my loving care be cause of thy wicked crueltie? Yea, yea, I am not the first that hath been too carefull, nor the last that shall be handled to unkindnesse: It is common to see fathers too fond, and children too forward. Well Lucilla, the teares which thou seest trickle downe my cheekes, and my drops of blood (which thou canst not see) that fall from my heart, enforce me to make an end of my talke: and if thou haue any dutie of a child, or care of a friend, or custodie of a stranger, or feeling of a Christian, or humilitie of a reasonable creature, then release thy father of griefe, and acquite thy selfe of ungratefultnesse: Otherwise thou shalt but hasten my death, and increase thine owne defame. Which if thou doe, the gaine is mine, and the losse thine, and both infinite.

Lucilla either so betwitched that she could not relent, or so wicked, that she would not yeld to her fathers request, answered him on this manner.

O Deere Father, as you would haue me to shewe the dutie of a child, so you ought to shewe the care of a parent, for as the one standeth in obedience, so the other is grounded vpon reason. You would haue me as I owe dutie to you, so leaue Curio, and I desire you, as you owe me any good loue,

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loue, that you suffer me to inioy him: If you accuse me of vnnaturalnesse, in that I yield not to your request, I am also to condemne you of unkindnesse, in that you graunt not to my petition. You object I know not what to. Curio, but it is the eye of the maister that fatteth the horse, and the loue of the woman that maketh the man. To giue reason for fancie, were to weigh the bre, & measure the winde. If therefore my delight be the cause of your death, I thinke my sorrow would be an occasion of your solace. And if you be angrie because I am pleased, certes I deeme you would be content if I were deceased: which if it be so, that my pleasure breede your paine, and mine anioie your toy, I may well say that you are an unkinde Father, and I an vnfortunate child. But god Father, either content your selfe with my choice, or let me stand to the maine chance, otherwise, the griefe will be mine, and the fault yours, and doth intollerable.

Ferardo seeing his daughter to haue neither regard of her honour, nor his request, conceived such an inwarde griefe, that in short space he died, leaving Lucilla the only heire of his lands, and Curio to possesse them, but what end came of her, seeing it is nothing incident to the Historie of Euphues, it were superfluous to insert it, and so incredible, that all women could rather wonder at it, than beloue it: which euent being so strange, I had rather leaue them in a mule what it should be, than in a maze in telling what it was.

Philautus hauing intelligence of Euphues his successe, and the falsehode of Lucilla although he began to reioyce at the miserie of his fellow, yet seeing her sicklenes, could not but lament her folly, and pittie his friends misfortune. Thinking that the lightnesse of Lucilla entised Euphues to so great liking.

Euphues and Philautus hauing conference betwéens themselves, casting discourses in the teeth each to the other, but chieflie noting disloyaltie in the demeanour of Lucilla, after

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after much talke, renewed their olde friendship, both abandoning Lucilla as most abominable.

Philautus was earnest to haue Euphues tarry in Naples, and Euphues desirous to haue Philautus to Athens, but the one was so addicted to the Court, the other so wedded to the Antisocialite, that each refused the offer of the other, yet this they agreed betwene themselves, that though their bodies were by distance of place seuered, yet the coniunction of their mindes, should neuer be separated by the length of time, or alienated by change of soyle. For my part, sayd Euphues, to confirme this league, giue me my hand and my heart, and so like wise did Philautus, and so shaking hands, they said to each other Farewell. Euphues to the intent he might bribe the ouerlashing affections of Philautus, conueyed into his studie a certaine Pamphlet, which he feared, A cooling Card for Philautus, yet generally to be applyed to all Lovers, which I haue inserted as followeth.

**A cooling Card for Philautus, and all
fond Lovers.**



Willing with my selfe being sole, howe I might well be employed (friend Philautus) I could finde nothing eyther more fit to continue our friendship, or of greater force to dissolve our folly, than to write a remedie for that, which many iudge past cure, for Loue (Philautus) with the which I haue been so tormentted, that I haue lost my time, thou so troubled, that thou hast forgot reason, both so mingled with repaite, inuengled by deceit, and almost murdered by disdaine, that I can neither remember our miseries without griefe, nor redresse our mishaps without groanes. How wantonlie, yea, & how willingly, haue we abused our golden time, & mispent our gotten treasure? How curious were we to please our Lady,

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how

Euphues.

how carelesse to displease our Lord: How deuout in ser-
uing our Goodelle, how desperate in forgetting our God:
Ah my Philautus, if the wasting of our money might not
dehort vs, yet the wounding of our mindes should deterre
vs, if reason might nothing perswade vs to wisdom, yet
shame should prouoke vs to wit. If Lucilla reade this
trifle, she will straight proclaim Euphues for a traptour,
and seeing me turne my tippet, will either shut me out for
a wrangler, or cast me off for a wire drawer: either con-
uince me of mallice in betwaping their sights, or con-
demne me of mischief, in arming yong men against fla-
ting minions. And what then? Though Curio be as hot
as a roast, yet Euphues is as colde as a cloke, though he be
a Cocke of the game, yet Euphues is content to be craven
and tis creak: though Curio be olde huddle and thwang,
Ipc he, yet Euphues had rather shrink in the wetting, than
wasse in the wearing. I knowe Curio to be steele to the
backe, standard bearer to Venus campe, sworne to y^e criew,
true to the crowne, Knight marshall to Cupide, and heire
apparaunt to his kingdome. But by that time that he hath
eaten but one bishell of Salt with Lucilla, he shall taste ten
quarters of sorow in his loue, then shall he finde for euery
pint of Honie, a Galon of Gall: for euery dramme of plea-
sure, an ounce of paine, for euery inch of mirth, an elle of
moane. And yet Philautus, if there be any man in dispaire
to obtaine his purpose, or so obstinate in his opinion, that
hauing lost his freedom by folly, would also lose his life
for loue, let him repaire hether, and he shall reape such pro-
fite, as will either quench his flames, or allwage his furie,
either cause him to renounce his Lady as most pernicious,
or redeme his libertie as most precious. Come therefore
to me all ye louers y^e haue been deceived by fancie, the glasse
of pestilence: or deluded by women, the gate of perdition: be
as earnest to seeke a medicine, as you were eager to runne
into mischief: the Earth bringeth forth as well Endine to
delight y^e people, as Demlock to endanger the patient, as wel
the

Euphues.

the Rose to distill, as the Nettie to sting, as well the Bee to give Honie, as the Spider to yeld poison.

If my lewde life Gentlemen, haue giuen you offence, let my counsaile make you amends, if by my follie any be allured to lust, let them by my repentance bee drawne to continencie. Achilles Speare coulde as well heale as hurt, the Scorpion though he sting, yet he stintes the paine, though the hearbe Nerius poison the shape, yet it is a remedie to man against poison, though I haue infected some by example, yet I hope I shall comfort manie by repentance.

Whatsoever I speake to men, the same also I speake to women, I meane not to run with the Haire, and holde with the Hound, to carrie fire in the one hande and water in the other, neither to flatter men as altogether faultles, neither to fall out with women, as altogether guiltie, for as I am not minded to picke a thanke with the one, so am I not determined to picke a quarrell with the other, if women bee not peruerse, they shall reape profit by remedie of pleasure. If Phillis were now to take counsaile, she woulde not bee so foolish to hang her selfe, neither Dido so sonde to die for Acneas, neither Pasiphae so monstrous to loue a Bul, nor Phaedra so vnnaturall to be enamoured to loue her sonne.

This is therefore to admonish all young Impes and Pouises in loue, not to blow the coales of fancy with desire, but to quench them with disdaine. When loue tickleth thee, decline it, lest it stiffe thee, rather fast then surfet, rather starue then strue to exceed. Though the beginning of loue bring delight, the end bringeth destruction. For as the first draught of wine doth comfort the stomacke, the second inflame the liuer, the third fume into the head: so the first sip of loue is pleasant, the seconde perillous, the third pestilent. If thou perceiue thy self to be entised with their wanton glaunces, or allured with their wicked guiles, either enchanted with their beautie, or enamored with their brauerie, enter with thy selfe into this meditation.

What shall I gaine if I obtaine my purpose: nay rather

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What shall I lose in winning my pleasure? If my Lady
yelde to bee my louer, is it not likely she will bee anothers
lemman? and if she be a modest Matrone, my labour is lost.
This therefore remaineth, that either I must pine in cares,
or perish with curses.

If she be chaste, then is she coie: if light, then is she im-
pudent: if a graue Matrone, who can wooe her? if a lewde
minton, who would wed her? if one of the Westall Virgins,
they haue vowed virginittie, if one of Venus Courte, they
haue vowed dishonestie: if I loue one that is faire, it will
kindle iealousie: if one that is foule, it will conuert me in-
to phrensie. If fertile to beare children, my care is in-
creased, if barren, my course is augmented. If honest,
I shall feare her death, if immoest, I shall be loca-
rie of my life.

To what ende then shall I liue in loue, seeing alwayes
it is a life moze to be feared then death? for all my time wa-
sted in sighes and woene in sobes, for all my treasure spent
on iewelless, and spent in tollitie, what recompence shall I
reape besides repentance? What other reward shall I haue
then reproche? What other solace then endlesse shame?
But happily thou wilt saie, if I refuse their curtesie, I shall
bee accounted a mecke, a milksoppe, taunted and refaun-
ted, with checke and checkmate, flouted and refouted with
intolerable gla.

Alasse fond soule, art thou so pinned to their flouts, that
thou regardest moze their babble then thine owne blisse,
moze their frumpes then thine owne welfare? Wilt thou
resemble the kinde Spaniell, which the moze he is beaten,
the sonder he is: or the foolish Ciesle, which will neuer a-
way? Dost thou not know, that women deeme none hal-
lant, vnlesse he be to ventrous: What they account one a da-
rd if he be not desperate, a pinch-pennie if he be not pro-
digall, if silent, sa of, if full of woordes a foule? Perueritie
do they alwayes thinke of their louers, and talke of them
scornefully, iudging all to bee clownes which be not Cour-
tiers,

Euphues.

tiers, and all to be pinglers that be not courlers.

Seeing therefore the verie bosome of loue is solter, the bud cannot be swet: in time preuent daunger, least vntime-ly thou runne into a thousand perils.

Search the wounde while it is græne, too late commeth the salue when the soze festereth, and the medicine bringeth double care, when the maladie is past cure.

Beware of delaies. What lesse then the graine of Mustard seede, in time almost what thing is greater then the stalke thereof? The slender twig groweth to a stately tree; and that which with the hand might easily haue been pulled vp, will hardly with the axe bee heluen downe. The leaste sparke if it be not quenched will burst into a flame, the leaste Moath in time eateth the thickest cloath, and I haue reade that in a short space there was a towne in Spaine, vndermined with Conies, in Thessalia with Howles, with Frogs in Fraunce, in Affrica with Flies.

If these sillie wormes in trade of time ouerthrewe so statelie Townes, how much moze will loue, which creepeth secretlie into the minde, (as the russe doeth into the yron, and is not perceiued) consume the bodie; yea and confounde the soule. Deferre not from houre to day, from day to moneth, from moneth to yeare, and alwayes remaine in miserie.

He that to day is not willing, wil to morrowe bee moze wilfull. But alas it is moze common then lamentable, to behold the tottering estate of louers, who thinke by delays to preuent daungers, with Dyle to quench fire, with smoke to clere the eye sight. They flatter themselues with a fainting fare-well, deferring ouer vntill to morrowe, when as their morrow doeth alwaies encrease thy sorrow. Let neither their amiable countenance, neither their painted protestations, neither their deceitfull promises allure thee to delaies.

Thinke this with thy selfe, that the swete songes of Calipso, were subtil snares to entise Vlysses, that the Crab then

Euphues.

then catcheth the Oyſter when the ſunne ſhineth : that Hiena when ſhee ſpeaketh like a man deniſeth moſte miſchiefe, that women when they be moſt pleaſaunt, pretend moſt miſchiefe.

Follow Alexander, which hearing the commendation and ſingular comelineſſe of the wiſe of Darius, ſo couragiouslie withſtood the aſſaultes of fancie : that he would not ſo much as take a view of her beautie.

Imitate Cyrus, a King endued with ſuche continencie, that he loathed to looke on the heavenly hiew of Panthea, and when Araspus tolde him that ſhe excelled all mortall wightes in amiable ſhew, by ſo much the more (ſaid Cyrus) I ought to reſtaine from her ſight, for if I follow thy counſell in going to her, it may be I ſhal deſire to continue with her, and by my light affection neglect my ſerious affaires. Learne of Romulus to abſtaine from Wine, be it neuer ſo delicate : of Ageſilaus to deſpiſe coſtly apparrell, be it neuer ſo curious : of Diogenes to deſteſt women be they neuer ſo comely.

He that toucheth Pitch ſhall be defiled, the ſore eie infecteth the ſounde, the ſocietie with women breedeth ſecuritie in the ſoule, and maketh all the ſences, ſenceleſſe. Porro, take this counſell as an Article of thy Crede, which I meane to follow as the chiefe argument of my faith, that Volenſſe is the onely nurſe and nourisher of ſenſuall appetite, the ſole maintenance of youthly affection, the firſt ſtaffe that Cupide ſhoteth in the hotte liuer of a heedeleſſe louer.

I would to God I were not able to finde this for a truth by mine owne triall, and I woulde the example of others idleneſſe had cauſed me rather to auoide that fault, then experience of mine owne follie.

How diſſolute haue I been in ſtriving againſt god counſaile : How reſolute in ſtanding in mine owne conceits : How forwarde to wickedneſſe : How froward to wiſedome : How wanton with ſo much cockering : How waywarde in hearing

Euphues.

bearing correction: Neither was I much unlike these abbay
lubbers in my life (though farre unlike them in heliefe)
who laboured till they were colde, ate till they sweate, and
lay in bed till their bones ake.

Whereof commeth it Gentlemen, that loue creepeth into
the minde by priuie craft, and keepeth his holde by maine
courage.

The man being idle, the mind is apt to all uncleannes:
the mind being voide of exercise, the man is voide of hone-
rie: Doeth not the rust fret the hardest yren, if it be not v-
sed: Doth not the Moath eat the finest garment if it be not
woyne: Doth not Moss grow on the smoothest Stone, if it be
not stirred: Doth not impietie infect the wisest wit, if it be
giuen to idlenesse: Is not the standing water sooner frozen
then the running streame: Is not he that sitteth moze sub-
iect to sleepe then he that walketh: Doth not common expe-
rience make this common vnto vs, that the fattest grounde
bringeth forth nothing but weeds if it bee not well tilled,
that the sharpest wit inclineth onely to wickednesse, if it bee
not exercised: Is it not true, which Seneca reporteth, that
as too much bending breaketh the bow, so too much remission
spoilth the mind. Besides this, immoderate sleepe, immodest
plais, insatiable swilling of Wine, doth so weaken the sen-
ces, and bewitch the soule, that before we see the motion of
loue, we are resolued to lust. Eschue idleness my Philautus,
so shalt thou easlie unbend the bow, and quench the brands
of Cupide. Loue giues place to labour, labour and thou
shalt neuer loue. Cupide is a craftie childe, following those
at an inch that studie pleasure, and flying those swiftly that
take paines.

Bende thy minde to the Lawe, whereby thou maist
haue vnderstanding of olde and auncient customes, defende
thy Clientes, enrich thy Cosers, and carrie credite in thy
Countrie.

If Lawe seeme loathsome vnto thee, search the secrets of
Physicke, whereby thou maist knowe the hidden nature of
beastes,

Euphues.

herbes, wherby thou maist gather profite to thy purse, and pleasure to thy minde. What can be moze exquisite to humane affaires, then for euerie season be it neuer so hote, for euerie Wasse be it neuer so colde, for euerie infection, be it neuer so straunge, to giue a remedie? The olde verse standeth as yet in his old vertue, That Galen giueth goods, Iustinaian honours.

If thou be so nice, that thou canst no way brooke the practise of Physicke, or so vnwise, that thou wilt not beate thy braines about the institutes of the Lawe, confer all thy studie, al thy time, al thy treasure, to the attaining of the sacred and sincere knowledge of Diuinitie. By this maist thou brydle thine Incontinencie, raine thy affections, restrain thy lust. Here shalt thou beholde as it were in a glasse, that all the glorie of man is as the grasse, that all things vnder heauen are but vaine, that our life is but a shadow, a warfare, a pilgrimage, a vapour, a bubble, a blast: of such shortnesse, that Dauid saith, it is but a spanne long: of such sharpnesse, that Iobe noteth it replenished with all miseries: such vncertaintie, that we are no sooner borne, but we are subiect to death: the one foote no sooner on the ground, but the other readie to slip into the graue. Here shalt thou finde ease for thy burthen of sinne, comfort for thy conscience pined with vanitie: mercie for thine offences, by the martyrdome of thy sauiour.

By this thou shalt be able to instruct those that be weak, to confute those that be obstinate, to confound those that be erroneous, to confirme the faithfull, to comfort the desperat, to cut off the presumptuous, to saue thine owne soule by thy sure faith, and edifie the hearts of manie by thy sound doctrine. If this seeme too straight a diet for thy strange disease, or too holie a profession for so hollow a person, then employe thy selfe to marciall seates, to iusts, to turneis, yea, to all torments, rather then to loyter in loue, and spend thy life in the laps of Ladies.

What moze monstrous can there be, then to see a young man
man

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man abuse those giftes to his owne shame, which God hath giuen him for his owne preferment : What greater infamie, then to conferre the sharpe wit to the making of lewde sonnets, to the idolatrous worshipping of their Ladies, to the vaine delightes of fancie, to all kinde of vice, as it were against kind and course of Nature : Is it not follie to shew wit to women, which are neither able nor willing to receiue fruit thereof.

Doest thou not know that the tree Siluacenda beareth no fruit in Pharo : That the Persian tree in Rhodes doe onelie wax green, but neuer bring forth Apple. That Amonius and Nardus will onelie grow in India, Balsamum onelie Syria, that in Rhodes no Eagle will build her nest, no Owle liue in Creet; no witte spring in the will of women : Mortifie therefore thy affections, and force not Nature against Nature to strine in vaine. Goe into the Countrie, looke to thy groundes, yooke thine Oren, follow the Plough, graft thy trees, beholde thy cattell, and deuise with thy selfe howe the encrease of them may increase thy profit. In Autumne pull thine Apples, in Summer pile thy Haruest, in the Spring trimme thy Garden, in the Winter thy woods; and this beginning to delight to be a good Husbande, thou shalt beginne to detest to be in loue with an idle huswife : when profite shall beginne to fill thy purse with golde, then pleasure shall haue no force to defile thy minde with loue. For honest recreation after thy toyle, vse hunting or hawking; either rouse the Deare, or vnpearch the Pheasant, so shalt thou rote out the remembraunce of thy former loue, and repent thee of suche folishe lust. And although thy swete heart binde thee by oath allwaie to holde a Candle at her Shrine, and to offer thy deuotion to thine owne destruction, yet goe, runne, flie into the Countrie, neyther water thou thy plantes in that thou departest from thy Digges nie, neyther stande in a manner meryng whether it be best to departe or not : but by how much the more thou art willing to goe, by so much the

Euphues.

more hasten the steps: neither saue for thy selfe any steeles excuse whereby thou maist tarrie. Neither let raine nor thunder, neither lightning nor tempest stae thy journey, and reckon not with thy selfe how many miles thou hast gone, that sheweth wearinesse, but how many thou hast to go, that proueth manlinesse.

But foolish and franke louers will deme my preceptes hard, and esteeme my persuasions haggard: I must of force confesse, that it is a cozrasue to the stomacke of a louer, but a comfort to a godly liner, to run through a thousande pikes to escape ten thousand perils. Sower potions bring sounde health, sharpe purgations make short diseases, and the medicine þ more bitter it is, the more better it is in working. To heale the bodie we trie Whiske, search cunning, proue sorcery, venture through fire and water, leauing nothing vnought, that may be gotten for mony, be it neuer so much, or procured by any means, be they neuer so vnlawful. How much more ought we to hazard all thinges for the safegard of minde, and quiet of conscience? And certes easier will the remedie be, when the reason is espied: do you not know the nature of women which is grounded onelie vpon extremities?

Do they thinke anie man to delight them, vnlesse hee doate on them? Any to be zealous, except they be iealous? Any to be seruent, in case he be not furious? If he be cleanly, then tearme they him proude: if meane in apparrell, a flouen: if tall, a lunge: if short, a dwarfe: if bold, blunt: if shamefast, a coward: Insomuch as they haue neither meane in their frumps, nor measure in their folly. But at þ first the Dre weilbeth not the yoke, nor the Colt the snaffle, nor the louer his counsaile, yet time causeth the one to bend his necke, the other to open his mouth, and should enforce the third to yeld his right to reason. Lay before thine eyes, the sightes and decreites of thy Ladie, her snatching in iest, and keeping in earnest, her periurie, her impietie, the countenaunce she sheweth to thee of course, the loue she beareth

Euphues to Philautus.

heareth to others of zeale, her open mallice, her dissembled mischief.

O, I would in repeating their vices thou couldest be as eloquent, as in remembering them thou oughtest to be penitent: be she neuer so comely call her counterfait, be she neuer so straight, thinke her crooked: and worst all parts of her body to the worst, be she neuer so worthy. If she be well set, then call her a *Wasse*: if slender, a *Hassil twig*: if *put-browne*, as blacke as a *coale*, if well coloured, a painted wall: if she be pleasant, then is she a wanton: if sullen, a clowne: if honest, then is she coy: if impudent, a harlot.

Search euery vaine and sinow of their disposition: if she haue no sight in descant, desire her to chaunt it: if no cunning to dance, request her to trip it: if no skill in Musick, proffer her the *Lute*, if an ill gate, then walke with her: if rude in speech, talke with her: if she be gag tothed, tell her some merrie iest to make her laugh: if pinke eied, some dolesfull histozie to cause her weepe: in the one, her grinning will shewe her deformed, in the other, her whining like a pigge halfe roasted.

It is a world to see how commonly we are blinded with the collusions of women, and more entised by their ornaments being artificiall, than their proportion being naturall. I loath almost to thinke on their ointments, and Apothecaries drugs, the sliking of their faces, and all their flibbersaucs, which bring queasinesse to the stomacke, and disquiet to the minde.

Take from them their periwigges, their paintings, their Jewells, their rolles, their bouldsterings, and thou shalt some perceiue that a woman is the least part of her selfe. When they be once robbed of their robes, then will they appeare so odious, so ugly, so monstrous, that thou wilt rather thinke them Serpents than Saints, and so like haggas, that thou wilt feare rather to be inchaunted than enamoured. Looke in their Closets, and there shalt thou finde an Apothecaries shop of swete confections, a

Euphues to Philautus.

Surgions Wore of sunnye salutes, a Pedlers pack of newe fangles. Besides all this, their shadowes, their spots, their lawnes, their leskies, their ruffes, their rings, shew them rather Cardinalls Curtisians, than modest Matrones, and moze carnally affected, than moued in conscience. If euery one of these things severally be not of force to moue thee, yet all of them togtherly should mortifie thee.

Moreover, to make thee the more stronger to strue against these Syrens, and moze subtile to deceiue these tame Serpents, my counsaile is, that thou haue moze strings to thy bowe than one, it is safe riding at two Ankers, a fire diuided in twaine burneth slower, a fountaine running into many riuers, is of lesse force, the minde enamoured on two women, is lesse affected with desire, and lesse infected with despaire: one loue expelleth another, and the remembrance of the later, quencheth the concupiscence of the first.

Yet if thou be so weake, being bewitched with their wiles, that thou hast neither will to eschue, nor wit to auoid their companie, if thou be either so wicked, that thou wilt not, or so wedded, that thou canst not abstaine from their glaunces, yet at the least dissemble thy grieve. If thou be as hot as the mount Aetna, faine thy selfe as coloe as the hill Caucasus, carie two faces in one hode, couer thy flaming fancie with fained ashes, shewe thy selfe sounde when thou art rotten, let thy hiew be merrie, when thy heart is melancholie, beare a pleasant countenance with a pined conscience, a painted sheath, with a leaden dagger. Thus dissembling thy grieve, thou mayest recure thy disease: Loue creepeth in by stealth, & by stealth slideth away.

If she breake promise with thee in the night, or absent her selfe in the day, seeme thou carelesse, and then will she be carefull: if thou languish, then will she be lauish of her honour, yea, and of the other straunge beast her honestie. Stand thou on thy pantuffles, and she will baile bonet. Lie thou a losse, and she will ceaze on the lure: if thou passe by her doore, and be called backe, either seeme thou deafe
and

Euphues to Philautus.

and do not heare, or desperate, and not to chide. Flye the place, the parlours, the portalls, wherein thou hast been conuersant with thy Ladie, yea Philautus, shunne the stræte where Lucilla doth dwell, least the sight of her window renue the summe of thy sorrow.

Yet although I would haue thee precise in keeping these precepts, yet would I haue thee to auoid solitarynesse, that breeds melancholie: melancholie, madnesse: madnesse, mischief, and utter desolation: haue euer some faithfull phère, with whome thou maist communicate thy counsailes, some Pilades to encourage Orestes, some Damon to release Pithias, some Scipio to recure Lælius. Phillis in wandring the woods, hanged her selfe. Asarchus forsaking companie, spoyled himselfe with his owne bodkin. Biarus a Romaine, more wise than fortunate, being alone, destroyed himselfe with a pottard. Beware of solitarinesse.

But although I would haue thee vse company for thy recreation, yet would I haue thee alwaies to leaue the company of those that accompany thy Lady: yea, if she haue any iewel of thine in her custodie, rather lose it, than go for it: least in seeking to recouer a trifle, thou renue thine olde trouble. Be not curious to curle thy haire, nor carefull to be neate in thy apparell: be not prodigall of thy golde, nor precise in thy going: be not like the Englishman, which preferreth euerie strange fashion, before the vse of his Countrie. Be thou dissolute, least thy Ladie thinke thee foolish in framing thy selfe to euerie fashion for her sake. Belæue not their oaths and solempne protestations, their exorcismes and coniurations, their teares which they haue at commaundement, their alluring looks, their treading on the toe, their vnflattering toyes.

Let euerie one loath his Ladie, and be ashamed to be her seruant. It is riches and ease that nourisheth affection, it is plaie, wine, and wantonnesse, that sedeth a louer as fat as a sole: refraine from all such meates as shal prouoke thine appetite to lust, and all such meanes as may allure the
minde

Euphues to Philautus.

minde to folly. Take clere water for strong wine, brotens bread for fine manchet, base and betwix for Quails and Partridge: for ease, labour: for pleasure, paine: for suffering, hunger: for slepe, watching: for the fellowship of Ladies, the company of Philosophers. If thou say to me, Phisition heale thy selfe: I answer, that I am muchie well purged of that disease, and yet I was neuer more willing to cure my selfe, than to comfort my friend. And seeing the cause that made in me so cold a deuotion, should make in thee also as frosen a desire, I hope thou wilt be as readie to provide a salve, as thou wast hastie in seeking a soze. And yet Philautus, I would not that all women should take pepper in the nose, in that I haue disclosed the legerdemaines of a fewe, for well I knowe, none will winch except she be gaulled, neither any be offended, vntlesse she be guiltie. Wherefore I earnestlie desire thee, that thou shew this cooling Card to none, except thou shewe also this my defence to them all. For although I waite nothing the ill will of light huswines, yet would I be loth to lose the good will of honest matrones. Thus being readie to goe to Athens, and readie there to entertaine thee, whensoever thou shalt re-
paire thether, I bid thee farewell, and flye Women.

Thyne euer,
Euphues.

¶ To the graue Matrons, and honest maidens
of Italic.



Entlewomen, because I would neither be mistaken of purpose, neither misconstrued of mallice, least either the simple should suspect me of follie, or the subtle condemne me of blasphemie, against the noble Sere of women. I thought god that this my satyre should be set downe to finde fauour with the one, & confute the caualles of the other.

Weldus

Euphues to Philautus.

Helen the Gentlewoman, although I haue been bold to inueigh against many, yet I am not so brutish to hate them all, though I seeme not so gamesome as Aristippus to play with Lais, yet am I not so dogged as Diogenes, to abhorre all Ladies, neither would I you should thinke me so foolish (although of late I haue been very fantasticall) that for the light behaviour of a few, I should call in question the demeanour of all. I knowe, that as there hath been an vnchaste Helen in Greece, so there hath been also a chaste Penelope: as there hath bin a prodigious Pasiphae, so there hath bin a goodly Theocrita, though many haue desired to be beloued, as Jupiter loued Alcmene, yet some haue wished to be embraced, as Phrigius embraced Piera: as there hath reigned a wicked Iezabell, so hath there ruled a deuout Deborah: though many haue been as fickle as Lucilla, yet hath there bin many as faithfull as Lucretia. Whatsoeuer therefore I haue spoken of the spleen against the flights and subtilties of women, I hope there is none will mislike it if she be honest, neither care I if any doe, if she be an harlot. The lower Crab hath the shewe of an apple as well as the white Pippin, the blacke Raven the shape of a bird as well as the white Swan, the lewde wight the name of a woman, as well as the honest matrone. There is great difference betwene the standing puddle & the running streame, yet both water: great oddes betwene the Adamant and the Pannice, yet both stones: a great distinction to be put betwene Vitrum and the Chrysell, yet both Glasse: great contrarietie betwene Lais and Lucretia, yet both women. Seeing therefore one may loue the cleere Conduit water, though he loath the muddie ditch, and weare the precious Diamond, though he despise the ragged bricke. I thinke one may also with safe conscience reuerence y^e modest sere of honest Maidens, though he forswear the lewd sort of vnchast minions. Vlysses though he detested Calipso with her sugred voice, yet he embraced Penelope with her rude distaste. Although Euphues abhorre the beautie of Lucilla, yet

will

Euphues to Philautus.

Will be not abstaine from the company of a grane mayden. Though the teares of the Hart be salt, yet the teares of the Boze be swete: though the teares of so se women be counterfalte to deceiue, yet the teares of many be currant to trie their loue. I for my part will honour those alwayes that be honest, and worship them in my life, whome I shall knowe to be worthe in their liuing: neither can I promise such precisenesse, that I shall neuer be caught againe with the baite of beautie: for although the falseness of Lucilla haue caused me to forsake my wonted dotage, yet the faith of some Ladie may cause me once againe to fall into mine olde disease. For as the fire stonie in Lyguria, though it be quenched with milke, yet againe is kindled with water, or the rotes of Anchusa, though it be hardened with water, yet againe it is made soft with Oile, so the heart of Euphues inflamed earst with loue, although it be cooled with the deceits of Lucilla, yet will it againe flame with the loyaltie of some honest Ladie, and although it be hardened with the water of wilynesse, yet will it be mollified with the Oile of wisdome. I presume therefore so much vpon the discretion of you Gentlewomen, that you will not thinke the worse of me, in that I haue thought so ill of some women, or loue me the worse, in that I loath some so much. For this is my faith, that some one Rose will be blasted in the bud, some other neuer fall from the stalk: that the Oake will some be eaten with the worme, the Walnut tree neuer: that some women wil easily be entised to folly, some other neuer allured to vanitie: You ought therefore no more to be agrieved with that which I haue sayd, than the Spint Painter to see the coiner hanged, or the true Subiect the false traitor araigned, or the honest man the thiefe condemned. And so farewell.

You haue heard (Gentlemen) how some the hot desire of Euphues was turned into a colde deuotion, not that fancie caused him to change, but that the fickletiesse of Lucilla enforced

Euphues and his Ephebus.

enforced him to alter his minde. Having therefore determined with himselfe neuer againe to be entangled with such fond delights, according to the appointment made with Philautus, he immediatly repaired to Athens, there to follow his owne private studie: and calling to minde his former loosenes, and how in his youth he had mispent his time, he thought to giue a caucat to all parents how they might bring vp their children in vertue, and a commandment to all youth, how they should frame themselves to their fathers instructions: in which is plainly to be seene, what wit can and will do if it be well employed, which discourse followeth, although it bring lesse pleasure to your youthfull minds, than his first discourse, yet will it bring more profit: in the one being contained the race of a Lover, in the other the reasons of a Philosopher.

Euphues to his Ephebus.



It is commonly sayd, yet do I thinke it a common lye, that Experience is the mistresse of soles, for in my opinion they be most soles that want it. Neither am I one of the least that haue tryed this true, neyther be only that heretofore thought it to be false. I haue been here a Student of great wealth, of some wit, of no small acquaintance, yet haue I learned that by experience, y^e I should hardly haue seene by learning. I haue thoroughly sifted the disposition of youth, wherein, I haue founde more bran than meale, more dowe than leaven, more rage, than reason. He that hath been burned, knoweth the force of the fire, he that hath been stong, remembreth the smart of the Scorpion, he that hath endured the brunts of fancie, knoweth best how to eschue the broyles of affection. Let therefore my counsaile be of such authoritie, as it may commaund you to be sober, your conuersation of such integrity,

Euphues and his Ephebus.

as it may encourage me to goe forward in that which I haue taken in hand: the whole effect shall be to set downe, a young man, so absolute, as that nothing may be added to his further perfection. And although Plato hath been so curious in his Common weale, Aristotle so pzetise in his happie man, Tullie so pure in his Oratoz, that we may well wish to see them, but neuer haue any hope to inioy them, yet shall my young Impe be such a one, as shall be perfect euery way, and yet common, if diligence and industrie be imploied to the attaining of such perfection. But I could not haue young men slowe to follow my precepts, or idle, to deferre the time, like Saint George, who is euer on horsebacke, yet neuer rideth.

If my counsaile shall seeme rigorous to Fathers, to instruct their chldzen, or heauie for youth to follow their parents will: let them both remember that the Estridge diggesteth hard yron to preserue his health, that the souldyer lieth in his Haronelle to atchieue conquest, that the sick patient swalloweth bitter pilles to be eased of his griefe, that youth should indure sharpe stozmes to finde reliefe.

I my selfe had been happie, if I had been vnfortunate, wealthy, if left meanly, better learned, if I had ben better liued: We haue an olde (Prouerbe) youth will haue his course. Ah Gentlemen, it is a course which we ought to make course account of, replenished with moze miseries than olde age, with moze sinnes than common cutthroats, with moze calamities than the date of Priamus: we are no sooner out of the shell, but we resemble the Cocyx, which destroyeth her selfe through selfe will, or the Bellican, which pearceth a wound in her owne breast: we are either lead with a vaine glozy of our proper personage, or with selfe loue of our owne capacitie, either entangled with beauty, or seduced by idle pastimes, either witcht with vicious company of others, or inueigled with our owne conceits: of all these things I may the bolder speake, hauing tryed it true to mine owne trouble.

Euphues and his Ephebus.

To the intent therefore that all young Gentlemen might shunne my former losenesse, I haue set it downe, and that all might follow my future life, I meane here to shewe what fathers should do, what children should follow, desiring them both not to reiect it, because it proceedeth from one which hath been lewde, no more then if they would neglect the golde because it lieth in the dirtie earth, or the pure wine, for that it commeth out of a homelie presse, or the precious stone Actites, whiche is founde in the filthie neastes of the Eagle, or the precious Gemme Draconites, that is oder taken out of the head of the poysoned Dragon. But to our purpose.

That the childe bee true borne,
no bastard.



First, touching the procreation, it shall seeme necessary to intreat of: whosoever he be that desireth to be the sire of an happie sonne, or the Father of a fortunate childe, let him abstaine from those women, whiche be either base of birth, or bare of honestie: for if the mother be noted of incontinencie, or the Father of vice, the childe will either during life be infected with the like crime, or the trecheries of the parentes, as ignomie to him will be cast in his teeth: For we commonly call those unhappie children, which haue sprung from dishonest parents. It is therefore a great treasure to the Father, and tranquillitie to the mind of the child, to haue that libertie which both nature, lawe, and reason hath set downe. The guiltie conscience of a Father that hath troden awry, causeth him to think and suspect that his Father also went not right; whereby his owne behaviour is as it were a witnessse of his own basenesse: even as those that come of a noble progenie boast of their gentry: Whereupon it came, that Diophantus Themistocles his son, would

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often and that openly say in a great multitude, that whatsoeuer he should seme to request of the Athenians, he should be sure also to obtaine, for saith he, whatsoeuer I will, that will my mother, & that my mother saith, my father soother, and what my father desireth, that the Athenians will grant most willingly. The bolde courage of the Lacedemonians is to be praised; which set a fine on the head of Archidamus their king, for that he had married a woman of a small personage, saying he minded to get Daughters, not Kings to succeede him. Let vs not omit that which our auncestors were wont preciselie to keepe, that men should either be sober or drinke litle wine, that would haue sober and discrete children, for that the face of the father would be figured in the infant. Diogenes therefore seeing a young man either ouercome with drinke, or bereaued of his wits, cried with a loud voice: Youth, youth, thou hadst a drunken father. And thus much for procreation, now how the life should be lead,

I will shew briefly.

How the life of a young man should
be lead.



There are three things which cause perfection in a man. Nature, Reason, Use. Reason I call Discipline; Use, Exercise: if any one of these branches want, certainly the tree of Vertue must needs wither. For Nature without Discipline is of small force, and Discipline without Nature more feeble: if exercise or studie be void of any of these, it availeth nothing. For as in tilling of the ground and husbandrie, there is first chosen a fertile soile; then a cunning sower, then good seed: euen so must we compare Nature to the fatte Earth, the expert husbandman to the Scholemaster, the faculties and sciences to the pure seeds. If this order had not been in our predecessours, Pythagoras, Socrates, Plato, and whosoever was renowned in Greece, for

Euphues and his Ephebus.

for the glorie of wisdome, they had neuer bene eterni-
shed for wise men, neither canonised as it were for Saints,
among those that studie Sciences. It is therefore a most
evident signe of Gods singular fauoure towards him that
is indued with all these qualitie, without the which, man
is most miserable. But if there be ante one that thinketh
wit not necessarie to the obtaining of wisdome; after hee
hath gotten the waie to Vertue by industrie and exercise,
hee is an heresike, in my opinion touching the true faith
of learning, for if Nature plaie not her part, in vaine
is labour, and as it is said before, if studie bee not employ-
ed, in vaine is Nature. Sloth turneth the edge of wit,
Studie sharpeneth not the minde, a thing be it neuer so
easie is harde to the (idle) a thing bee it neuer so harde, is
easie to the witte well employed. And moste plainlie wee
may see in manie thinges the efficacie of industrie and la-
bour.

The little dropes of raine pearce the harde Marble,
Iron with often handling is worne to nothing. Besides
this, Industrie sheweth her selfe in other thinges, the fer-
tile soyle if it bee neuer tilled doeth waie barren, and that
which is most noble by nature is made moste vile by neg-
ligence, what tree if it bee not topped beareth ante fruite?
What Vine if it bee not pruned, bringeth forth Grapes?
Is not the strength of the bodie weakned to weaknesse
with too much delicacie? were not Milo his armes brayn-
fallen for wante of wastlyng. Mozeouer, by labour the
fierce Unicorne is tamed, the wildest Fawlcen is reck-
med, the greatest Bulwarke is sacked. It was well an-
swered of that man of Thessalie, who being demanded
who among the Thessalians were reputed most vile, those
said he, that live at quiet and ease, neuer giuing themselves
to martiall affaires: but what should one vse manie wordes
in a thing already pruned. It is custome, vse, and exercise,
that bring a young man to vertue, and vertue to his per-
fection.

Euphues and his Ephebus.

Lycurgus the lawe giuer of the Spartans did nourish the two whelpes, both of one fire and one damme, but after a sundrie manner, for the one he framed to hunt, and the other to lye alwaies in the chimnies ende at the Dordedge Pot, afterward calling the Lacedemonians into one assemblye, he said: To the attaining of Vertue, ye Lacedemonians, Education, Industrie, and Exercise, is the most noblest meanes, the truth which I will make manifest vnto you by triall, thembzinging forth the whelpes, and setting downe there a Potte and a Ware, the one ranne at the Ware, and the other at the Dordedge Potte: the Lacedemonians scarce vnderstanding this mysterie, hee saide: Both of these be of one fire and one damme, but you see how Education altereth Nature.

¶ Of the Education of youth.

In is most necessarie & most naturall in mine opinion, that the Mother of the childe be also the Nurse, both for the entire loue she beareth to the babe, & the great desire she hath to haue it well nourished: for is there anie one more meete to bring vp the Infant, than she that boze it? Or wil any be so carefull for it, as she that byez it? For as the throbber and thzowes in childbirth wrought her paine: so the smiling countenance of the Infant increaseth her pleasure. The hyzed Nurse is not vnlike to the hyzed seruant, which not for good will, but gaine, not for the loue of the man, but for the desire of the money, accomplisheth his vayne worke.

Moreover, Nature in this point enforceth the mother to nurse her owne childe, which hath giuen vnto every beaste milke to succour her owne, and we thinketh Nature to be a most prouident foreser and prouider for the same, which hath giuen to a woman two pappes, that if she could conceiue

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celue two, she might haue wherewith also to nourish twain, and that by sucking of the mothers breast there might be a greater love, both of the mother towards the childe, and the childe towards the mother, which is verie likely to come to passe, for we see commonly those that eate and drinke and liue together, to be more zealous one to the other, then those that make stridome, is not the name of a mother more sweet? If it be, why is halfe that Title bestowed on a Woman, whiche neuer felte the paines in conceiuing, neither can conceiue the like pleasure in nourishing, as the Mother doeth? Is the Earth called the mother of all thinges, one lie because it bringeth forth? No, but because it nourisheth those thinges that spring out of it, whatsoeuer is bred in the Sea, is fedde in the Sea, no plant, no tree, no hearbe commeth out of the grounde that is not moistened, and as it were nursed of the moysture and milke of the earth: the Lionesse nurseth her whelpes, the Kauen cheriseth her birdes, the Wiper her broode, and shall a woman cast away her babe?

I account it cast away, which in the swathe clothes is cast aside, and litle care can the mother haue, which can suffer such crueltie. And can it be tearmed with anie other title then crueltie, the Infant yet looking red of the mother, the mother yet breathing through the torments of her trauaile, the childe crying for helpe, which is said to moue wild beastes, euen in the selfe saide moment it is borne, or the nexte minute, to deliuer it to a strange Nurse, which perhaps is neyther wholesome in bodie, neyther honest in manners: which esteemeth more thy argent, although a trifle, then thy tender Infant, thy greatest treasure? Is it not necessarie and requisite, that the Babe be nursed with that true accustomed iuyce, and cherished with his wonted heat, and not fedde with counterfayte wyte? Wheate throwne into a strange ground, turneth to a contrarie graine, the Wine translated into another soyle chaungeth his kinde. A slippe pulled from the stalke withereth, the young childe

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as it were slipped from the pappes of the mother, either chaungeth his Nature, or altereth his disposition. It is pretilie saide of Horace. A new vessel will long time saoure of that liquoz, that is first powzed into it, and the Infant will euer smell of the Nurses manners hauing tasted of her milke.

Therefore let the mother as often as she shall behold these two fountaines of milke, as it were of their own accord flowing & swelling with liquoz, remember that she is admonished of Nature, yea commaunded of dutie, to cherish her owne child with her owne teats, otherwhile when the Babe shall now begin to tattle and call her Mamma, with what face can she heare it of his mouth, vnto whom she hath denied Mamma? It is not milke onelie that increaseth the strength or augmenteth the bodie, but the naturall heat and agrément of the mothers bodie with the childe, it craueth the same accustomed moisture that befoze it receiued in the bowels, by the which the tender partes were bounde and knit together, by the which it increased and was succoured in the bodie.

Certes I am of that minde, that the wit and disposition is altered and chaunged by the milke, as the moisture & sap of the Earth doeth chaunge the Nature of that tree or plant that it nourisheth. Wherefoze the common bye word of the common people, seemeth to be grounden vpon good experience, which is: The fellowe hath sucked mischief euen from the teate of his Nurse: The Grecians when they saw anie one stuttishly fedde, they woulde saie euen as Nurses, whereby they noted the great disliking they had of their fulse feeding. The Etimologie of Mother among the Grecians, may aptly be applied to those mothers which vnnaturallic deale with their Children, they call it Meter a Meterine, that is, Mother, of not makynge muche off, or of not nourishing. Whereof it cometh, that the Sonne doth not with deepe desire loue his Mother, neither with due tie obey her, his naturall affection being as it were diuided,
and

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and distraught into twaine, a Mother and a Nurse: Hereof it proceedeth, that the Mother beareth but a colde kinde-
nesse towards her childe, when she shall see the Nature
of the Nurse in the nurture of the Childe. The chiefeſt
way to learnyng is, if there be a mutuall loue and ſeruent
deſire, betwene the teacher and him that is taught, then
verelie the greateſt furtherance to Education is, if the mo-
ther nourish the childe, and the childe ſucke the mother, that
there be as it were a relation and reciprocall order of affec-
tion.

Yet if the mother either for the euill habite of her bodie,
or the weakneſſe of her paps, cannot though ſhe wold nurse
the Infant, then let her provide ſuch a one, as ſhal be of good
complection, honeſt condition, carefull to tender the childe,
louing to ſee well to it, willing to take paines, diligent in
tending and providing all things neceſſary, and as like both
in the liniaments of the bodie and diſpoſition of the minde
to the mother as may be. Let her forſeew no occaſion that
may bring the childe to quietneſſe and cleanelineſſe: for as
the partes of a childe as ſoone as it is bozne, are framed and
faſhioned of the Midwife, that in all points it may be ſtraight
and comelie: ſo the manners of the childe at the firſt are to
be looked vnto, that nothing diſcommend the minde, that
no crooked behauiour or vndecent demeanour be ſounde in
the man.

Young and tender age is eaſilie framed to maners, and
hardly are thoſe things mollified which are hard. For as the
ſtable is imprinted in the ſoft Ware: ſo learning is ingra-
uen in the mind of an young Impe. Plato that diuine Phi-
loſopher, admoniſheth all Nurſes and weaners of youth,
that they ſhould not be too buſie, to tell them ſonde fables or
filthie tales, leſt at their enterance into the world, they ſhould
be contaminated with vnſeemly behauiour. Vnto the which,
Phocillides the Poet doth pithely allude, ſaying: Whilſt
that the childe is young, let him be inſtructed in vertue and
litterature.

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Moreouer, they are to be trained vp in the language of their Countrey, to pronounce aptlye and distinctly without stammering, euerie worde and sillable of their natius speeche, and to be kept from barbarous talke, as the ship from Rocks: leaste being affected with theyr barbarisme, they be also infected with their vncleane conuersation.

It is an olde Prouerbe, that if one dwell the nexte doore to a Cræple, hee will learne to hault, if one be conuersant with an hypocrite, hee will sone endeaure to dissemble. When this young Infant shall growe in yeares, and be of that ripenesse that he can conceiue learning, insomuch that hee is to be committed to the tuition of some Tutor, all diligence is to be had to searche suche a one, as shall neither be vnlearned, neither ill liued, neither a light person.

A Gentleman that hath honest and discret seruants, disposeth them to the increase of his Segniories, one he appointeth Steward of his Courtes, another overseer of his landes, one his Factor in farre Countries for his merchandise, another Puruayour for his rates at home. But if among all his seruantes he shall espie one, either filthie in his talke, or foolish in his behaviour, either without wit, or void of honestie, either an vnthrift or a tattler, him he sets not as a Surueior and overseer of his mannoys, but as a superuisor of his childzens conditions and maners: to him he committeth the guiding and tuition of his sonnes, which is by his proper nature a slave, a knaue by condition, a beast in behauior: and soner will they bestow a hundred crowns to haue a Horse well broken, then a childe well taught. Wherein I cannot but meruell to see them so carefull to increase their possessions, when they be carelesse to haue them wise that should inherite them.

A good and discrete Scholemaister should be such a one as Phoenix was, the instructor of Achilles, whome Pelles (as Homere reporteth) appointed to that ende, that hee should

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should be vnto Achilles, not onely a teacher of learning, but an example of good living. But that is most principally to be looked for, and most diligently to be seerene, that such tutors be sought out for the education of a yong childe, whose life had neuer been stained with dishonestie, whose good name hath neuer been called into question, whose manners hath been irreprehensible before the world. As Husbandmen hedge in their trees, so should good Scholemasters with good manners hedge in the wit and disposition of the Scholler, whereby the blossoms of learning may the sooner increase to a bud.

Many Parents are in this to be misliked, which hauing neither triall of his honestie, nor experience of his learning, to whome they commit the childe to be taught, without any deepe or due consideration put them to one, either ignozant or obstinate, the which if they themselues should doe of ignozance, the folly cannot be excused: if of obstinacie, their lewdnesse is to be abhorred.

Some Fathers are overcome with the flatterie of those fooles, which professe outwardly great knowledge, and shew a certaine kinde of dissembling sinceritie in their life. Others at the intreating of their familiar friends, are content to commit their sonnes to one, without either substance of honestie, or shadow of learning: By which their vndiscreet dealing, they are like those sicke men, which receiue the expert and cunning Physicion, and at the request of their friends, admit the heedlesse practiser, which daungereth the patient, and bringeth the bodie to his bane. Or not vnlike vnto those, which at the instant and importunate sute of their acquaintance, refuse a cunning Pilot, and choose an vnskilfull Marriner, which hazardeth the Ship and themselues in the calmest Sea.

Good God, can there be any that hath the name of a Father, which will esteeme more the fancie of his friend, than the nurture of his sonne? It was not in vaine, that Crates would often say, that if it were lawfull euen in the market

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place he would crie out: Whether runne you Fathers, which haue all your carke & care to multiplie your wealth, nothing regarding your childzen, vnto whome you must leaue all. In this they resemble him, which is very curious about the shewe, and hath no care of the softe.

Beside this, there are many fathers so inflamed with the loue of wealth, that they be as it were incensed with hate against their childzen, which Aristippus seeing in an old miser, did partly note it. This old miser asking of Aristippus, what he would take to teach & bring vp his sonne, answered, a thousand groates: a thousand groates? God shield, answered this old huddle, I can haue two seruants of that price. Vnto whome he made answer, thou shalt haue two seruants and one sonne, and whether wilt thou sell? Is it not absurd to haue so great a care on the right hand of the child to cut his meate, that if he handle his knife in the left hand, we rebuke him seuerely, and to be secure of his nurture in discipline & learning? But what doe happen to those Parents that bring vp their childzen like wantons.

When their sonnes shall growe to mans estate, disdainning now to be corrected, stubburne to obey, giuing themselves to vaine pleasures, and vnseemely pastimes, then with the sowlis trewant they begin to wae wise, and to repent them of their former follie, when their sonnes shall insinuate themselves in the companie of flatterers, (a kinde of men more perillous to youth, than any kind of beasts.) When they shall haunt Harlots, frequent Hauernes, bee curious in their attire, costly in their dyet, carelesse in their behauiour, when they shall either be common Dicers with Gamesters, either wanton dallyers with Ladies, either spend all their thrift in Wine, or all their wealth on Whorem: then the Father curseth his owne securitie, and lamenteth too late the chilles misfortune, then the one accuseth his Sire, as it were of mallice, that he woulde not bring him vp in learning, and himselfe of mischief, that he gaue not his minde to good letters. If these youths had
been

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been trained vp in the companie of any Philosopher, they would neuer haue been so dissolute in their life, or so resolute in their owne conceits.

It is good nurture that leadeth to vertue, and discrete demeanour that plaineth the path to felicitie.

If one haue either the giftes of fortune, as great riches, or of Nature, as seemely personage, he is to be despised in respect of learning. To be a noble man it is most excellent, but that is our auncestours, as Vlisses sayd to Ajax, as for our nobilitie, our stocke, our kindered, and whatsoeuer we our selues haue not done, I scarcelie account ours. Riches are pcerious, but Fortune ruleth the roast, which oftentimes taketh away all from them that haue much, and geueth them more which hath nothing. Glorie is a thing woorthie to be followed, but as it is gotten with great trauaile, so is it lost in a small time.

Beautie is such a thing that we commonly preferre before all things, yet it vadeth before we perceiue it to flourish: Health is that which all men desire, yet euer subiect to any disease: Strength is to be wished for, yet is it either abated with an Ague, or taken away with age: Whosoever therefore boasteth of force, is too beastlie, seeing that he is in that qualities not to be compared with beasts, as the Lyon, the Bull, the Elephant.

It is vertue, yea vertue, Gentlemen, that maketh Gentlemen, that maketh the poore rich, the base borne noble, the subiect a soueraigne, the deformed beautifull, the sicke, whole: the weake, strong: the most miserable, most happie. There are two prineipall and peculiar gifts in the nature of man, Knowledge, and Reason: the one commaundeth, the other obateth: these things neither the whirling wheele of Fortune can chaunge, neither the deceitfull cauling of worldlings separate, neither sicknesse abate, neither age abolish.

It is onely Knowledge, which woone with yeares, warreth yong, and whē all things are cut away with the Sickne
of

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of time, Knowledge flourisheth so high, that Time cannot reach it. Warre taketh all things with it euen as the whirle poole, yet must it leaue learning behinde it, wherefore it was wiselie answered in my opinion of Stilpo the Philosopher: For when Demetrius wonne the Citie, and made it euen to the ground, leauing nothing standing, he demaunded of Stilpo, whether he had lost any thing of his in this great spoile, vnto whome he answered, no verily, for warre getteth no spoile of vertue.

Vnto the like sence may the aunswere of Socrates bee applied, when Gorgias asked him whether he thought the Persian King happie or not? I knowe not said he, how much vertue and discipline he hath: for happinesse doth not consist in the gifts of fortune, but in the grace of vertue. But as there is nothing more conuenient than instruction for youth, so would I haue them nurtured in such a place as is renowned for learning, void of corrupt manners, vndeiled with vice, that seeing no vaine delights, they may the more easilie abstaine from licentious desires. They that studie to please the multitude, are sure to displease the wise: they that seeme to flatter rude people with their rude pretences, leuell at great honour, hauing no aime at honestie. When I was here a Student in Athens, it was thought a great commendation for a young Scholler to make an Oracion Crtempore, but certainlie in my iudgement it is vtterly to be condemned, for whatsoever is done rashly, is done also ratiue: he that taketh vpon him to speake without premeditation, knoweth neither how to begin, nor where to ende, but falling into a vaine of babling, vttereth those things, which with modestie he should haue concealed, and forgetteth those things, that befoze he had conceiued. An Oracion either penned, either premeditated, keepeth it selfe within the bounds of Decorum. I haue read, that Pericles being at sundrie times called of the people to pleade, would alwayes aunswere that he was not readie: euen after the same manner, Demosthenes being
sent

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sent for to declaine amidst the multitude, stayd, and sayd,
I am not yet prouided.

And in this inuective against Mydas, he seemeth to
praise the profitablenesse of premeditation, I confesse, saith
he, ye Athenians, that I haue studied and considered deepe-
lie with my selfe what to speake, for I were a sot, if with-
out due consideration had of those things that are to be
spoken, I should haue spoken vnadvisedlie. But I speake
this not to this ende, to condemne the exercise of the wit,
but that I would not haue any young Scholler openlie to
exercise it, but when he should growe both in age and elo-
quence, insomuch as he shall through great vse and good
memorie be able aptly to conceiue, and readily to utter
any thing, then this saying *Extempore*, bringeth an ad-
miration and delight to the auditozie, and singular praise
and commendation to the Orator. For as he that hath
long time been fettered with chaynes, being released, hal-
teth through the force of his former prons, so he, that hath
been vled to a strict kinde of pleading, when he shall talke
Extempore, will saue of his former penning. But if
any will vse it as it were a precept for youth to talke *Ex-
tempore*, he will in time bring them to an immoderate
kinde of humilitie. A certaine Painter brought Appelles
to the counterfaite of a face in a Table, saying: Loe Ap-
pelles, I drew this enen now. Whereunto he replied. If
thou hadst been silent, I would haue iudged this Picture to
haue been framed of the sodaine, I marvelle that in this
time thou couldest not paint many more of these. But re-
turne we againe. As I would haue tragicall and statelie
stile shunned, so I would haue that abiect and base phrase
eschued, for this swelling kinde of talke hath little mode,
wie, the other nothing moueth.

Besides this, to haue the Oracion all one in euerie
part, neither adozned with fine figures, neither sprinkled
with choice phrases, bringeth tediousnesse to the hearers, &
argueth the speaker of little learning, and lesse eloquence.

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He should mozeouer talke of many matters, not alwayes harpe vpon one string, hee that alwayes singeth one note without Descant, breedeth no delight, hee that alwayes playeth one part, breedeth loathsomnesse to the eare. It is varietie that moueth the minde of all men, and one thing sayd twice (as we say commonly) deserueth a trudge.

Homer would saie, that it loathed him to reape any thing againe, though it were neuer so pleasant or profitable. Though the Rose be swete, yet being tyed with the Violet, the smell is moze fragrant: though meate nourish, yet hauing good saour, it prouoketh appetite. The fairest nosegate is made of many flowers, the finest picture of sundrie coulours, the wholsomest medicines of diuerse hearbs: wherefore it behoueth youth with all industry to search not onely the hard questions of the Philosophers, but also the fine cases of the Lawyers, not only the quirkes and quibdities of the Logicians, but also to haue a sight in the numbers of Arithmetricians, the Triangles and Circles of the Geometricians, the Sphere and Globe of the Astrologians, the notes and crochets of the Musicians, the odde conceits of the Poets, the fables of the Philosophers, and in all things, to the end that when they shall be willed to talke of any of them, they may be ignorant in nothing.

Hee that hath a garden plot doth as well sowe the Potshearbe as the Marigold, as well the Lettice as the Lilly, as well the wholesome Hyssop as the faire Carnation, the which hee doeth, to the intent hee may haue wholesome hearbes as well to nourish his inward partes, as sweete flowers to please his outward desire, as well fruitfull plants to refresh his senses, as faire shewes to please his sight. Euen so, whosoever that hath a sharpe and capable wit, let him as well giue his minde to sacred knowledge of Diuinitie, as to the profound studie of Philosophie, that by his wit he may not onely reape pleasure but profit, not onely contentation of minde, but quietnesse in conscience. I will proceede in the Education.

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I would haue them first of all to follow Philosophie, as most auncient, yea, most excellent, for as it is pleasant to passe through many faire Cities, but most pleasant to dwell in the fairest: even so to read many Histories and Artes it is pleasant, but as it were to lodge with Philosophie most profitable.

It was pretilie saide of Bion the Philosopher: Euen as when the Iouers could not haue the company of Penelope, they ranne to her handmaidens: so they that cannot attaine to the knowledge of Philosophie, applye their minds to things most vile and contemptible. Wherefore we must preferre Philosophie as the onelie Princesse of all Sciences, and other Artes as waiting maides,

For the curing and keeping in temper of the bodie, man by his wonderfull bath found two things, Whisck, and Exercise, the one cureth sicknesse, the other preserveth the bodie in temper: but there is nothing that may heale diseases, or cure woundes of the minde, but onelie Philosophie.

By this shall we learne what is honest, what dishonest: what is right, what is wrong: and that I may in one word saie what may be saide, what is to be knowne, what is to be avoided: how wee ought to obey our parents, reuerence our elders, entertaine Strangers, honour Magistrates, loue our friends, liue with our wiues, vse our seruants. How we should worship God, be dutifull to our fathers, stand in awe of our superiours, obey lawes, giue place to officers, how we may chuse friends, nurture our children, and that which is most noble, how we should neither be too proud in prosperitie, neither pensive in aduersitie, neither like beasts overcome with anger. And here I cannot but lament Athens, which hauing ben alwaies the Nurse of Philosophers, doth now nourish onelie the name of Philosophie. For to speake plainelie of the disorder of Athens, who doeth not see it and sorrow at it? Such playing at Dice, such quaffing of drinke, such dalliance with women, such dauncing, that in my opinion, there is no

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quaffer in Flaunders so giuen to tippeling, no Courtier in Italie so giuen to ryot, no creature in the world so misdeed, as a Student in Athens.

Such a confusion of degrees, that the Scholler knoweth not his dutie to the Bachelor, nor the Bachelor to the Maister, nor the Maister to the Doctor. Such corruption of manners, contempt of Magistrates, such open sinnes, such prime villanie, such quarrelling in the streets, such subtil practises in chambers, as maketh my heart to melt with sorrow to thinke of it, and should cause your minds Gentlemen to be penitent to remember it.

Moreover, who doth knowe a Scholler by his habit? Is there any hat of so vnsensibly a fashion, any dublet of so long a waite, any hose so short, any attyre, eyther so costlie, or so courtlie, eyther so strange in making, or so monstrous in wearing, that is not worne of a Scholler? Haue they not now in fashon of blacke clath, blacke Weluet, in fashon of course Sackcloth, fine Silke? Be they not more like Courtiers than Schollers, more like Stageplayers than Students, more like Russians of Naples, than disputers of Athens? I would to God they did not imitate all other Nations in the vice of the minde, as they doe in the attyre of the body, for certtainelie, as there is no Nation, whose fashion in apparell they doe not vse, so there is no wickednesse published in any place that they doe not practise. I thinke that in Sodom and Gomorra, there was neuer more filthinesse, neuer more pride in Rome, more poisoning in Italie, more lying in Crete, more prime spoiling in Spaine, more Idolatrie in Aegypt, than is at this day in Athens, neuer such sects among the Heathens, such Scismes among the Turkes, such misbeliefe among the Infidels, as is now among schollers. Be there not many in Athens which thinke there is no God, no redemption, no resurrection?

What shame is this Gentlemen, that a place so renowned for good learning, should be so shamed for ill lpying? What where grace doth abound, sin should so superabound?

That

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That where the greatest profession of knowledge is, there should also be the least practising of honestie.

I haue read of many Uniuerſities, as of Padua in Italie, Paris in Fraunce, Wittenberge in Germanie, in Englande, of Oxford and Cambridge, which if they were halfe so ill as Athens, they were too too bad, and as I haue heard, as they be they be starke naught. But I can speake the lesse against them, for that I was neuer in them, yet can I not chole but be agriued, that by report I am enforced rather to accuse them of vanitie, then excuse them any waie. Ah Gentlemen what is to be looked for, naie, what is not to be feared, when the Temple of Vesta, where Virgins should liue, is like the Stewes fraught with Strumpets; when the Altar where nothing but sanctitie and holinesse should be used, is polluted with uncleannes, when the Uniuerſities of Christendome, which should be the eyes, the lightes, the teacher, the salt, the seasoning of the world, are dimmed with blind concupiscence, put out with pride, and haue lost their saluoz with impietie.

Is it not become a bye worde amonge the common people, that they had rather send their childezen to the cart then to the Uniuerſitie, being induced so to saie, for the abuse that raigneth in the Uniuerſities, who sending their sons to attaine knowledge, finde them little better learned, but a great deale worse liued then when they went, and not onely vnchristians of their moities, but also banquierouts of good manners: was not this the cause that caused a simple woman in Greece, to exclaime against Athens, saying: The Master and the Scholler, the Tutor and the Pupill be both agreed, for the one careth not how little paine he taketh for his monie, the other how little learning.

I pertaine that in Athens there be no chaungelings: when of olde it was saide to a Lacedemonian, that all the Grecians knew honestie, but not one practised it.

When Panthænæa were celebrated in Athens, an olde man going to take a place was mockingly reſected, at the
last

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last coming among the Lacedemonians, all the youth gave him place, which the Athenians liked well off. When one of the Spartans cried out: Woe be it the Athenians knowe what should be done, but they neuer do it.

When one of the Lacedemonians had bene for a certaine time in Athens, seeing nothing but dauncing, dicing, banquetting, surfeetting, and licentious behauiour, returning home he was asked how all thinges stood in Athens, to whome he answered all thinges are honest there, meaning that the Athenians accounted all thinges good, and nothing bad.

How much abuses should or might be redressed in all Universities, especiallie in Athens, if I were of authoritie to commaunde, it should bee done, or of credite to perswade those that haue the dealing with them, it should some bee shewen.

And untill I see better reformation in Athens, my yong Ephebus shal not be nurtured in Athens. I haue spoken all that you Gentlemen might see how the Philosophers in Athens practise nothing lesse then Philosophie. What Scholler is he that is so zealous at his Booke as Chrysippus, who had not his maide Melissus thrust meate in his mouth, had perished with famine, being alwaies studying. Who so watchfull as Aristotle, who going to bed would haue a ball of brasse in his hand, that if he should be taken in a slumber, it might fall and wake him? No, no, the times are changed as Ouid saith, and we are changed in the times, let vs indoeuer euerie one to amend one, and we shall some be amended, let vs giue no occasion of reproche, and we shall more easilie beare the burthen of false reports. And as we see by learning what we should doe, so let vs doe as we learne, then shall Athens flourish, then shall the Students be had in great reputation, then shall learning haue his hire, and euerie good Scholler his hope. But returne we once againe to Philo.

There is amongst men a trifolbe kinde of life. Active,
which

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whiche is about ciuill function and administration of the common-weale. Speculative, which is continuall meditation and studie. The third a life lead, mosse commonlie a lewde life, an idle and a vain life, the life that the Epicoures account their whole felicitie, a voluptuous life, replenished with all kinde of vanitie, if this actiue life be without Philosophie, it is an idle life, or at the least a life euill imploied, which is worse: if the contemplatiue life be separated from the Actiue, it is most vnprofitable.

I would therfore haue my youth so to bestow his studie, as he may be both exercised in the common-weale to common profit, and well imploied pzinatly for his owne perfection, so as by his studie the rule he shall beare may be directed, and by his government his studie may be increased: in this maner did Pericles deale in ciuill affaires: after this sort did Architas the Tarentine, Dion the Syracusan, the Theban Epiminondas gouerne their Cities.

For the exercise of the bodie, it is necessarie also somewhat be added, that is, that the childe should be at such times permitted to recreate himselfe, when his mind is overcome with studie, lest dull dulling himselfe with ouermuch industrie, he become vnfit afterward to conceiue readily: besides this, it will cause an apt composition and naturall strength, that it before retained. A good composition of the body, laiceth a good foundation of old age: for as in the faire Summer we prepare all things necessarie for the colde Winter: so good maners in youth, and lawfull exercises, be as it were victuals and nourishment for age, yet are their labours and pastimes so to be tempered, that they weaken not their bodies more by plaine, then otherwise they should haue done by studie: and so to be vsed, that they add not themselues more to the exercise of the limbe, then the following of learning: the greatest enemies to discipline, as Plato recounteth, are labours, and sleepe.

It is also requisite that he be expert in martiall affaires, in shooting, in darting, that he be awake & hunt, for his honest
pastime

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pastime and recreation : and if after all these pastimes hee shall seeme secure, nothing regarding his booke, I woulde not haue him scourged with stripes, but threatened with wordes, not dulled with blowes like seruants, the which the more they are beaten, the better they beare it, and the lesse they care for it : for children of good disposition, are either incited by praise to goe forward, or shamed by dispraise to commit the like offence : those of obstinate and blockish behaviour, are neither with wordes to be perswaded, neither with stripes to be corrected. They must now be taunted with sharpe rebukes, straightwaies admonished with faire wordes, now threatened a payment, by and by promised a reward, and dealt withall, as Nurses do with their babes, whome after they haue made to crie, they profer the teate.

But diligent haerde must be taken, that he be not praised aboue measure, lest standing too much in his owne conceite, he becommeth obstinate in his owne opinions. I haue knowne many Fathers, whose great loue towardes their sonnes, hath bene the cause in time that they loued them not : for when they see a sharp wit in their son to conceale, for the desire they haue, that he should outrun his fellowes, they loade him with continuall exercise, which is the onelic cause that he sinketh vnder his burthen, and giueth ouer in the plaine field. Plantes are nourished with litle raine, yet drowned with muche : euen so the minde with indifferent labour wareth more perfect, with ouer-much studie it is made fruitlesse.

We must consider that all our life is diuided into remission and studie. As there is watching, so is their sleepe : as there is warre, so is there peace : as there is winter, so is there summer : as there be many working dayes, so is there also many holy dayes : and if I may speake all in one word, ease is the sauce of labour, which is plainly to be scene, not onelic in liuing things, but also in things without life. We bend the bow, that we may the better bende him : we loose

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lose the Harpe, that we may the sooner tune him : the bodie is kept in health, as well with fasting as eating : the mind healed with ease, as well as with labour. Whose parentes are in minde to be misliked, which commit the whole care of the child to the custodie of a hireling, neither asking, neither knowing, how their children profite in learning. For if the father were desirous to examine his sonne in y^e which he hath learned, the maister would be more carefull what he did teach : but seeing his father careles what they learn, he is also secure what he teacheth. What notable saying of the Horse-keeper may be here applied, which said, Nothing did so fat the Horse as the eye of the king.

Moreover, I woulde haue the memo^{rie} of children continually to be exercised, which is the greatest furtherance to learning that can be. For this cause they sained in their olde Fables, Memo^{rie} to be the mother of Perfection. Children are to be chastised if they vse anie filthie or vnseemely talke, for as Democrates saith, the word is the shadowe of the worke : they must be courteous in their behaviour, lowlie in they^r speech, not disdainyng they^r cockemates, or refrainyng they^r companie : they must not liue wantonlie, neyther speake impudently, neyther be angry without cause, neyther quarrellous without colour. A young man being peruerse in nature, and proude in words and manners, gaue Socrates a spurne, who being moued by his fellowes to giue him another : If saide Socrates, an Ass had kicked me, woulde you also haue me to kicke him againe, the great wisdom in Socrates in suppressing his anger, is worthe great commendation. Architas the Tarentine, returning from war, and finding his ground overgrown with wædes, and turned vp with Moales, sent for his Farmer, vnto whome he saide, if I were not angrie, I woulde make the repent thy ill husbandrie. Plato hauing a seruant, whose blisse was in filling of his bellie, seeing him on a time idle and vnhonest in behaviour, said. Out of my sight, for I am incensed with anger. Although these

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examples

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examples be hard to imitate, yet should euerie man doe his endeouour to expresse that hot and headie humoꝝ, which he is by nature subiect vnto.

To be silent and discreete in companie, though manie thinke it a thing of no great waight or importance, yet it is most requisite for a young man, and moste necessarie for my Phœbus. It neuer hath bin hurtfull to anie to holde his peace: to speake damage to manie: what is kepte in silence is hushd, but whatsoener is babbled out, cannot again be recalled. We may see the cunning & curious worke of nature, which hath barred and hedged in nothing so strongly as the tongue, with two rowes of teeth, and therewith two lips: besides, she hath placed it farre from the heart, that it should not vtter that which y heart had conceiued. This also should cause vs to be silent, seeing those that vse much talk, though they speake truly are neuer believed.

Wine therefore is to be restrained, which is termed to be the glasse of the mind, & it is an old pꝛouerbe, whatsoener is in y hart of the sober man, is in y mouth of the drunkard. Bias holding his tong at a feast, was termed there of a tatter to be a sole, who said: is ther any wise man y can hold his tong amidst y wine? Vnto whom Bias answered, there is no sole that can. A certaine gentleman here in Athens inuited the Kings Legats to a costly & sumptuous feast, wher also he assembled many Philosophers, & talking of diuers matters, both of the common weale & learning, onelie Zeno saide nothing. When the Ambassadour said, What shall we thewe of the M Zeno, to the king? Nothing answered he, but y there is an old man in Athens, that amidst the pots could hold his peace. Anacharsius supping with Solon, was found a sleepe, hauing his right hand befoze his mouth, and his left vppon his pꝛinities, whereby was noted, that the tong should be rained with y strongest bydle. Zeno because he wold not be inforced to reueale any thing against his wil by torments, bit off his tong, and spit it in the face of the tyrant.

Now when children shall by wisdom and vse refraine
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from ouer-much tatling, let them also be admonished, that when they shall speake, they speake nothing but truth: to lie is a vice most detestable, not to be suffered in a slave, much lesse in a sonne. But the greatest thing is yet behinde, whether that those are to be admitted as rockmates with children, which loue them entirely, or whether they be to be bannished from them.

When as I see manie Fathers more cruell to their children then carefull of them, which thinke it not necessarie to haue those about them y^e most tender them, then am I halfe as it were in a doubt to giue counsaile. But when I call to my remembzance, Socrates, Plato, Xenophon, Eschines, Socrates, and all those that so much commend the loue of men, which haue also bzought bp many to great rule, reason, and pietie, then I am encouraged to imitate those, whose excellencie doth warrant my pzecepts to be true. If any shal loue the childe for his comely countenance, him would I haue to be bannished as a most dangerous and infectious beast: if he shall loue him for his Fathers sake, or for his owne good qualities, him would I haue to be with him alwaies, as superuiseur of his manners, suche hath it bene in times past the loue of one Athenian to the other, and one Lacedemonian to the other.

But hauing said almost sufficient for the education of a childe, I will speake two wordes how he should bee trained when he groweth in yeeres. I cannot but mislike the Practice of diuers Parents, which appoint ouerseers and Tutors for their children in their tender age, and suffer them when they come to be yong men, to haue the Bible in their owne hand, knowing not that age requireth rather a harde Snaffell then a pleasant Bit, and is soner allured to wickednesse then childhood.

Who knoweth not the escapes of children, as they are smal, so are they soone amended, either with threats they are to be remedied, or with faire promises to be rewarded. But the sinnes and faultes of young men are almoste altogether

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gither intollerable, which giue themselves to be delicate in their diet, prodigall in their expences, vsing Dicing, Daunting, Drunkenness, deflowering of virgins, abusing wiues, committing adulteries, and accounting all thinges honest, that are most detestable.

Here therefore must be vsed a due regard that their lust may be repressed, their riot abated, their courage cooled : for harde it is to see a yong man to be maister of himselfe, which yeldeth himselfe as it were a bondslauie to fond and ouerlashing affections. Wise Parentes ougth to take good heed, especiallie at this time, that they frame their sonnes to modestie, either by threats or by rewards, either by faire promises or seuerer practises, either shewing the miseries of those that haue bene overcome with wildenesse, or the happinesse of them that haue contented themselves within the bandes of reason : these two are as it were the Ensignes of vertue : the hope of honour, the feare of punishment. But chiefly parents must cause their youth to abandon the societie of those which are noted of euill liuing and lewde behaviour, which Pythagoras seemed somewhat obscurely to note in these his sayings.

First, that one should abstain from the tast of those things that haue blacke lailes : that is, we must not vse the companie of those, whose corrupt manners doe as it were make their life blacke. Not to goe aboue the ballance, that is, to reuerence iustice, neither for feare or flatterie to leane vnto any one parciallie. Not to liue in idlenesse, is, that slothe should be abhorred. That we should not shake euerie man by the hand: That is, that we should not contract friendship with all. Not to weare a straight ring : that is, that we should lead our life so as we need not to fetter it with chains. Not to bring fire to the slaughter : is, that we must not prouoke anie that is furious with wordes. Not to eate our heartes : that is, that we should not bere our selues with thoughts, consume our bodie with sighs, with sobs, or with care to pine our carcases. To abstaine from beanes, that is,
not

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not to meddle in ciuill affaires or businesse of the common weale, for in olde times the election of Magistrates was made by pulling of Beanes. Not to put our meate in Scapio: that is, we should not speake of manners or vertues, to those whose mindes be infected with vice.

Not to retire when we are come to the ende of our race: that is, when we are at the point of death, we should not be oppressed with griefe, but willingly yelde to Nature. But I will returne to my former precepts: that is, that young men should be kept from the companie of those that are wicked, especially from the sight of the flatterer. For I say now as I haue oftentimes before said, that there is no kinde of beast so noisome as the flatterer, nothing that will sooner consume both the sonne and the father, and all honest friends.

When the Father exhorteth the sonne to sobrietie, the flatterer prouoketh him to Wine: when the Father warneth him to continencie, the flatterer allureth him to lust: when the Father admonisheth him to thrift, the flatterer haleth him to prodigalitie: when the Father encourageth him to labour, the flatterer layeth a cushion under his elbowe to sleepe: bidding him to eate, drinke, and to be merrie, for that the life of man is soone gone, and but as a short shadow, and seeing that we haue but a while to liue, who would doe like a seruant: They say, that now their Fathers be olde, and doate through age like Saturnus.

Whereof it commeth that young men giuing not onelie attentiu eare, but readie coine to flatterers, fall into such misfortune: hereof it proceedeth, that they haunt the Stewes, marrie before they be wise, and die before they thriue. These be the beasts which liue by the trenchers of young Gentlemen, and consume the treasures of their reuenues, these be they that sooth young youths in all their sayings, that uphold them in all their doings, with a yea, or a naie, these be they that are at every becke, at every nod, free men by Fortune, slaves by free will.

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Wherefore if there be any Father that would haue his children nurtured and brought vp in honestie, let him expell these Panthers, which haue a sweete smell, but a dangerous mind: yet would I not haue parents altogether precise, or too severe in correction, but let them with mildnesse forgive light offences, and remember that they themselves haue been young: as the Physitian by mingling bitter poisons with sweete licour, bringeth health to the bodie, so the Father with sharpe rebukes, seasoned with louing looks, causeth a rebelle and amendment in the childe. But if the Father be thoroughlie angrie vpon good occasion, let him not continue his rage, for I had rather he should be some angrie than hard to be pleased, for when the sonne shall perceiue that the father hath conceived rather a hate then a heate against him, he becommeth desperate, neither regarding his Fathers ire, neither his owne daie.

Some light faults let them dissemble, as though they knewe them not, and seeing them, let them not seeme to see them, and hearing them, let them not seeme to heare. We can easilie forget the offences of our friends, be they neuer so great, and shall we not forgive the escapes of our children be they neuer so small: We beare oftentimes with our seruants, and shall we not sometimes with our sonnes: the fairest Ienet is ruled as well with the wand, as with the spurre, the wildest childe is as soone corrected with a word, as with a weapon. If thy sonne be so stubborn, obstinate to rebell against thee, or so wilfull to perseuer in his wickednesse, that neither for feare of punishment, neither for hope of reward he is any way to be reclaimed, then take out some marriage fit for his degree, which is the surest bond of youth, and the strongest chaine to fetter affections that can be founde. Yet let his wife be such a one, as is neither much more noble in birth, or farre more richer in goods, but according to the wise saying: Choose one euerie waie as nere as may be, equall in both, for they that doe desire great dowries, doe rather marrie

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marrie themselves to the wealth, than to their wife.

But to returne to the matter : It is most requisite that Fathers, both by their discrete counsaile and honest conuersation, be an example of imitation to their children, that they seeing in their parents, as it were in a glasse, the perfection of manners, they may be encouraged by their by-right living, to practise the like pietie. For if a Father re-buke his childe for swearing, and he himselfe a blasphemor, doth he not see that in detecting his sonnes vice, he also noteth his owne ? If the Father counsaile his sonne to re-fraine wine as most vnholosome, and drinke himselfe im-moderatlie, doth he not as well reprove his owne follie, as rebuke his sonnes ? Age alwaie ought to be a mirrour for youth : for where olde age is impudent, there certainlie youth must needs be shamelesse : where the aged haue no respect of their honourable and grave haire, there the young gallants haue little regard of their honest behauiour : and in one word to conclude all, where age is past grauitie, there youth is past grace. The summe of all, where with I would haue my Ephebus indued, and how I would haue him instructed, shall brieflie appeare in this following.

First, that he be of honest parents, nursed of his mother, brought vp in such a place as is not incorrupt, both for the aire and manners, with such a person as is undefiled, of great zeale, of profound knowledge, of absolute perfection, that he be instructed in Philosophie, whereby he may attaine learning, and haue in all sciences a smacke, whereby he may readilie dispute of any thing : that his bodie be kept in his pure strength by honest exercise, his wit and memorie by diligent studie : that he abandon all allurements of vice, and continuallie encline to vertue : Which if it shall, as it may come to passe, then doe I hope that if euer Platoes common weale shall flourish, that my Ephebus shall be a Citizen : that if Aristotle fined any happie man, it will be my childe : if Tullie confesse any to be an absolute Oratour, it will be my young youth.

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I am here therefore Gentlemen, to exhort you that with all industrie you applie your mindes to the studie of Philosophie, that as you professe your selues Students, so you may be Students; that as you disvaime not the name of Schollers; so you will not be foorthwith of the duttie of Schollers: let not your mindes be caried away with vaine delights, as with traauailing into farre and strange Countreys, where you shall see more wickednesse, then learne vertue and wit. Neither with coslie attire of the new cut, the Dutch hat, the French hose, the Spanisht rapter, the Italian hilt, and I knowe not what.

Call not your eyes on the beaultie of women, least ye cast away your heart with folly, let not that fond Lons where with youth fatteth himselfe as fat as a sole, infect you, for as a sinnow being cut, though it be healed, there will alwayes remaine a scarre: or as fine linnen stained with blacke ink, though it be washed neuer so often, will haue an yron mole: so the minde once mangled or maimed with lone, though it be neuer so well cured with reason, or cooled by wisdome, yet there will appeare a scarre, by the which one may gesse the minde hath been peared, and a blemish, wherby one may iudge the heart hath bin stained.

Refraine from dicing, which was the onely cause that Pyreus was stricken to the heart, and from dauncing, which was the meanes that lost Iohn Baptists head: I am not he that will disallowe honest recreation, although I detest the abuses.

I speake boldly vnto you, because I my selfe know you: what Athens hath been, what Athens is, what Athens should be, I can gesse. Let not euerie Inne and Alehouse in Athens be as it were your chamber, frequent not those ordinarie Tables, where either for desire of delicate eates, or the meeting of youthfull companions, ye both spende your money vayne, and your time idle: imitate him in life, whome you seeme to honour for his learning, Aristotle, who was neuer sene in the companie of those,
that

Euphues and his Ephebus.

that idely bestowed their time.

There is nothing more swifter than time, nothing more swifter: we haue not as Seneca saith, little time to liue, but we lose much, neither haue we a short life by nature, but we make it shorter by naughtinesse, our life is long, if we know how to vse it. Follow Appelles that cunning and wise Painter, which would let no day passe ouer his head, without a line, without some labour.

It was pretily said of Hesiodas: let vs endeavour by reason to excell beasts, seeing beasts by nature excell men, although strictly taken it be not so, for that, man is indued with a Soule, yet taken touching their perfection of senses in their kinde, it is most certayne. Doth not the Lyon for strength, the Turtle for loue, the Ant for labour, excell man? Doth not the Eagle see clearer, the Vulture smell better, the Hoale heare lightlier? Let vs therefore endeavour to excell in vertue, seeing in qualities of the body we be inferior to beasts.

And here I am most earnestly to exhort you to modestie in your behauiour, to dutie to your Elders, to diligence in your studies.

I was of late in Italic, where mine eares gloed and my heart was galled, to heare th'abuses that raigned in Athens: I cannot tell whether those thinges sprang by the lewde and lying lips of the Ignorant, which are alwayes enemies to learning, or by the reports of such as sawe them, and sorrowed at them.

It was openly reported of an olde man in Naples, that there was more lightnesse in Athens, then in al Italy, more wanton youthe of Schollers, than al Europe besides, more Papistes, more Atheists, more sects, more schismes, than in all the Monarchies in the world, which things although I thinke they be not true, yet can I not but lament, that they should be deemed to be true, and I feare me they be not altogether false: there can no great smoke arise, but there must be some fire, no great report, without great suspicion.

Euphues and his Ephebus.

Frame therefore your liues to such integritie, your studies to attaining of such perfection, that neither the might of the strong, neither the mallice of the weake, neither the swift reports of the ignozant, be able to spot you with dishonestie, or note you of vngodlinesse.

The greatest harme that you can doe vnto the enuious, is to doe well: the greatest corrasieue that you can giue vnto the ignozant, is to prosper in knowledge, the greatest comfort that you can bestowe on your parents, is to liue well, and to learne well: the greatest commoditie that you can yeld vnto your Countrie, is with wisedom to bestow that talent, that by grace was giuen you.

And here I cannot chōse but giue you that counsaile, that an old man in Naples, gaue me most wisely, although I had then neither grace to follow it, neither will to giue care to it, desiring you not to reiect it, because I did once despise it. It was thus as I can remember word for word.

Defend into your owne consciences, consider with your selues, the great difference betwēne staring and starke blinde, wit and wisedom, loue and lust: Be merry, but with modestie: be sober, but not sullen: be valiant, but not too ventrous: let your attyre be comely, but not too costlie: your diet wholesome, but not excessive: vse pastime as the world importeth, to passe the time in honest recreation: mistrust no man without cause, neither be you credulous without proue: be not light to follow euerie mans opinion, neither obstinate to stand in your owne conceites: serue God, feare God, loue God, and God will so blesse you, as either your hearts can wish, or your friends desire.

This was his graue and godlie aduise, whose counsaile I would haue you all to follow, frequent lectures, vse disputations openlie, neglect not your priuate studies, let not degrees be giuen for loue, but for learning, not for money, but for knowledge: and because you shall be the better encouraged to follow my counsaile, I will be as it were an example my selfe, desiring you all to imitate me.

Euphues

Euphues and his Ephebus.

Euphues hauing ended his discourse, and finished those precepts which he thought necessarie for the instruction of youth, gaue his minde to the continuall studie of Philosophie, insomuch as he became publike Reader in the Vniuersitie, with such commendation, as neuer any before him, in the which he continued for the space of ten yeares, onely searching out the secrets of Nature, and the hidden mysteries of Philosophie, and hauing collected into three volumes his Lectures, thought for the profit of young Schollers to set them forth in print, which if he had done, I would also in this his Anatomie haue inserted, but he altering his determination, fell into this discourse with himselfe.

Why Euphues, art thou so addicted to the studie of the Heathen, that thou hast forgotten thy God in Heauen? shall thy wit rather be employed to the attaining of humane wisdom, than Diuine knowledge? Is Aristotle more deere to thee with his booke, than Christ with his blood? What comfort canst thou finde in Philosophie for thy guiltie conscience? What hope of the resurrection? What glad tidings of the Gospell?

Consider with thy selfe that thou art a Gentleman, yea, and a Gentile, and if thou neglect thy calling, thou art worse than a Jewe. Most miserable is the estate of those Gentlemen, which thinke it a blemish to their Ancestours, and a blot to their owne Gentrie, to reade or practise Diuinitie. They thinke it now sufficient for their felicitie, to ride well vpon a great horse, to haue, to hunt, to haue a smacke in Philosophie, neither thinking of the beginning of wisdom, neither the ende, which is Christ: onely they account Diuinitie most contemptible, which is and ought to be most notable. Without this, there is no Lawyer be he neuer so eloquent, no Whisition be he neuer so excellent, no Philosopher be he neuer so learned, no King, no Keyser, be he neuer so royall in birth, so politike in peace, so expert in warre, so valiant in prowesse, but he is to be detested and abhorred.

Enphues and his Ephebus.

Farewell therefore the fine and filed phrase of Cicero, the pleasant Eligues of Ouid, the deapth & profound knowledge of Aristotle. Farewell Rhetorike, farewell Philosophie, farewell all learning, which is not sprung from the bowells of the holie Bible.

In this learning shall we finde milke for the weake, and marrowe for the strong, in this shall we see howe the ignorant may be instructed, the obstinate confuted, the penitent comforted, the wicked punished, the godly preserved. Oh, I woulde Gentlemen would sometimes sequester themselves from their owne delights, and employ their wits in searching these heauenlie and diuine mysteries. It is common, yea and lamentable to see, that if a young youth haue the giftes of Nature, as a sharp wit, or of Fortune, as sufficient wealth to maintaine them, he employeth the one in the vaine inuentions of loue, the other in the vile braverie of pride; the one in the passions of his minde and promises of his Ladie, the other in furnishing of his bodie, and furthering of his lust. Whereof it commeth, that such vaine ditties, such idle sonnets, such enticing songs, are set forth to the gaze of the world, and griefe of the godlie. I my selfe knowe none so ill as my selfe, who in times past haue been so superstitiously addicted, that I thought no heauen to the Paradise of Loue, no Angell to be compared to my Ladie, but as repentance hath caused me to leaue and loath such vaine delights, so wisdom hath opened vnto me the perfect gate to eternall life.

Besides this, I my selfe hath thought, that in Diuinitie there might be no eloquence which I might imitate, no pleasant inuention which I might followe, no delicate phrase that might delight mee: but nowe I see that in the sacred knowledge of Gods will, the only eloquence, the true & perfect phrase, the testimonie of saluation doth abide: and seeing without this, all learning is ignorance, all wisdom mere folly: all wit, plaine bluntnesse; all iustice, iniquitie: all eloquence, barbarisme: all beauty, deformity: I will spend all the

Euphues and his Ephebus.

the remainder of my life in studying the olde Testament, wherein is prefigured the coming of my Saviour, and the new Testament, wherein my Christe doeth suffer for my sinnes, and is crucified for my redemption, whose bitter agonies should cast euerie good Christian into a shéuering Ague, to remember his anguish: whose sweating of water and blood, should cause euery deuout and zealous Catholike to shedde teares of repentance, in remembrance of his toyments.

Euphues hauing discoursed thus with himselfe, did immediately abandon all light companie, all the disputations in Schooles of Philosophie, and gaue himselfe to the touchstone of holinesse in Diuinitie, accounting all other things as most vile and contemptible.

¶ Euphues to the Gentlemen Schollers in Athens.

The Merchant that trauaileth for gaine, the Husbandman y^e toileth for increase, the Lawyer that pleadeth for golde, the Craftes man that seeketh to liue by his labour, all these after they haue satted themselues with sufficient, eyther take their ease, oz lesse paine then they were accustomed: Hippomanes ceased to run when he had gotten the goale: Hercules to labour when he had obtained the victorie: Mercurie to pipe, when he had cast Argus in a slumber. Euery action hath his end, and then we leaue to sweat when we haue founde the swéte. The Ant though she toile in Sommer, yet in Winter she leaueth to franell. The Bee though she delight to sucke the faire flower, yet is she at the last cloyed with the Honie. The Spider that weaueth the finest thréed reaseth at the last, when she hath finished her webbe. But in the action and studie of the minde (Gentlemen) it is farre otherwise, for hee that tasteth the stréte of learning,

Euphues and his Ephebus.

learning, endureth all the sower of labour. He that seeketh the depth of knowledge, is as it were in a Labozinth, in the which the farther he goeth, the farther he is from the ende: or like the bird in the lime bush, which the more she strineth to get out, the faster sticketh in.

And certainlie it may be saide of learning, as it was saied of Nectar the drinke of the Gods, the which the more it was drunken, the more it would overflow the brime of the cup, neither is it farre vnlike the stone that groweth in the River of Curia, the which the more it is cut, the more it increaseth.

And it seareth with him that followeth it, as with him that hath the dropsie, who the more he drinketh, the more he thirsteth. Therfore in my mind, the student is at lesse ease, then the Oxe that draweth, or the Ass that carrieth his burthen, who neither at the board when others eate, is voide of labour, neither in his bedde when others sleepe, is voide of meditation.

But as in mannarie crafts, though they be all good, yet that is counted most noble, that is most necessarie, so in the actions and studies of the minde, although they be all worthy, yet that deserueth greatest praise, which bringeth greatest profit. And so we commonlie doe make the best account of that, which doth vs most good. We esteeme better of the Physition that ministreth the Potion, then of the Apothecarie that selleth the drugges. How much more ought we with all diligence, studie, and industrie, to spende our short pilgrimage, in the seeking out of our saluation. Vaine is Philosophie, vaine is Physicke, vaine is Lawe, vaine is all learning, without the taste of diuine knowledge. I was determined to write notes of Philosophie, which had bene to seede you fat with follie: yet that I might seem neither idle, neither you euill employed, I haue here set downe a brieue discourse, which of late I haue had with an Heretike, which kept me from idlenesse, and may if you reade it, deter you from Heresie. It was with an Acheyft, a man in my opinion monstrous,

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monstrous, yet tractable to be perswaded. By this you shall see the absurd dotage of him that thinketh there is no God, or an insufficient God: yet here shall you finde the summe of Faith, which iustifieth onely in Christ, the weakenesse of the Lawe, the strength of the Gospell, and the knowledge of Gods will. Here shall you finde hope if you be in dispaire, comfort, if you be distressed: if you thirst, drinke: meate if ye hunger. If ye feare Moses, who saith: Without you fulfill the Lawe you shall perish: Behold Christ which saith, I haue ouercommied the Lawe. And that in these desperate daies, wherein so many sects are sowne, as in the wayning of the worlde, wherein so many false Christs are come, you might haue a certaintie of your saluation, I meane to set downe the Touch-stone, whereunto euerie one ought to trust, and by the which euerie one should trie himself, which if you follow, I doubt not, but that as you haue proued learned Philosophers, you will also procede excellent Diuines, which God graunt.

Euphues and Atheos.



THEOS. I am glad Euphues, that I haue found thee at leisure, and partly that I might be merrie, and partly that I might be perswaded in a thing that much troubleth my conscience. It is concerning God. There be many that are of this minde, that there is a God, whom they tearme the creator of all thinges: a God, whome they call the Sonne, the redeemer of the worlde: a God, whome they name the holie Ghost, the worker of all thinges, the comforter, the Spirite: and yet are they of this opinion also, that they be but one God, coequall in power, incomprehenible, and yet a Trinitie in person. I for my part,

Euphues and Atheos.

part, although I am not so credulous to believe their curious opinions, yet am I desirous to heare the reasons that should drive them unto such sonde and frantike imaginati-
ons. For as I knowe nothing to be absurd, which some of the Philosophers haue not defended: so thinke I nothing so erroneous, which some of our Catholikes haue not main-
teined. If there were, as diuers dreame, a God that would reuenge the oppression of the widowes and fatherlesse, that would reward the zeale of the mercifull, pittie the poore, and pardon the penitent, then would the people either stand in greater awe, and owe more loue towards their God.

I remember Tullie disputing of the nature of Goddes, bringeth Dionisius as a scoffer of suche vaine & deuised dei-
tes, who seeing Aesculapius with a long beard of golde, and Appollo his father beardlesse, plaid the Barber, and sha-
ued it from him, saying: It was not decent that the sonne should haue a beard, and the father none. Seeing also Iup-
ter with an ornament of golde, toke it from him, telling thus: In Sommer this arraie is too heauy, in Winter too colde, here I leaue one of wollen both warmer for the cold, and lighter for the heate. He comming also into the Tem-
ple, where certaine of the Gods with golden gifts stretched out their handes, toke them all away, saying: Who wil be so mad, as to refuse things so gentlie offered.

Doest thou not see Euphues, what small account he made of their Gods, for at last, sayling into the Countrie with a prosperous winde, he laughing saide: Loe see you not my maisters, how well the Gods reward our sacriledge. I could rehearse infinite opinions of excellent men, who in this point, hold on my side, but especially Pithagoras. And in my iudgement, if there be anie God, it is the worlde wherein we liue, that is the onelie God. What can we beholde more noble then the worlde, more faire, more beautifull, more glo-
rious: What more maiestical to the sight, or more constant in substance. But this by the way Euphues, I haue greater and more forcible arguments to confirme my opinion, and
to

Euphues and Atheos.

to confute the error of those, that imagine that there is a God, but first I woulde gladly heare the shape an answer to that which I haue saide: for well I knowe, that thou art not onelie one of those whiche beléue that there is a God, but of them also whiche are so precise in honouring him, that they be scarce wise in helping themselves.

Euphues. If my hope Atheos were not better to conuert thee, then my happe was here to conferre with thee, my heart would breake for grieffe, which beginneth freshlie to bléede for sorrow: thou hast stroken me into suche a shivering and colde terrour, at the rehearsing of this thy monstrous opinion, that I looke euerie minute when the grounde shoulde open to swallowe thee vp, and that God which thou knowest not, should with thunder from heauen, strike thee to hell.

Was there euer Barbarian so sencelesse, euer miscreant so barbarous, that did not acknowledge a living & everlasting Iehouah? I cannot but tremble at the remembrance of his Maiestie, and dost thou make a mockerie? A iniquitie of times, A corruption of manners, A blasphemy against the heauen. The Heathen man saith, yea, that Tullie whom thou thy selfe alleadgest, that there is no Nation so barbarous, no kinde of people so sauage, in whome there resteth not this perswasion, that there is a God, and euen they that in other partes of their life seeme verie little to differ from brute beastes, do continuallie keepe a certaine seede of Religion: so thoroughly hath this common principle possessed all mens mindes, and so fast it sticketh to all mens bowelles. Yea, Idolatrie it selfe is a sufficient prooue of this perswasion: for wee see howe willingly man abaseth himselfe to honour other creatures, to doe homage to stockes, to goe on pilgrimage to Images. If therefore man rather then he wil haue no God, do worship a stone, how much more art thou duller then a stone, which goest against the opinion of all men.

Euphues and Atheos.

Plato a Philosopher, would often say, there is one whom we may call God omnipotent, glorious, immortall, vnto whose similitude, we that creepe here on the earth, haue our soules framed, what can he said moze of a Heathen, yea, what moze of a Christian.

Aristotle when he could not finde out by the secrecie of Nature, the cause of the ebbing and flowing of the sea, cried with a loud voice. O thing of things haue mercy vpon me.

Cleanthes alledged foure causes which might induce man to acknowledge a God: the first, by the foreséeing of things to come: the second, by the infinite commodities which we daily reape, as by the temperature of the aire, the fatnesse of the earth, the fruitfulnessse of trees, plants, and beaues, the abundance of all things that may either serue for the necessitie of many, or the superfluitie of a few: the third, by the terrour that the minde of man is stricken into, by the lightnings, thunders, tempests, hailes, snow, earth-quakes, pe-silence: by the straunge and terrible sights which cause vs to tremble, as the raining of blood, the fire impressions in the Element, the overflowing of floods in the earth, the prodigious shapes and vnaturall formes of men, of beasts, of birds, of fishes, of all creatures, the appearing of blazing Comets, which euer prognosticate some strange mutation: the sight of two Sunnes, which happened in the Consulship of Tudatanus and Aquilius: with these things mortall men being affrighted, are enforced to acknowledge an immortall and omnipotent God. The fourth, by the equalitie of mouing in the Heauen, the course of the Sunne, the order of the starres, the beautifullnesse of the Element, the sight whereof, might sufficiently induce vs to beleue, they proceed not by chance, by nature, or destinie, but by the eternall and diuine purpose of some omnipotent Deitie. Hereof it came, that when the Philosophers could giue no reason by Nature, they would saie, there is one aboue Nature, another would call him the first mouer, another the aider of Nature, and so forth.

But

Euphues and Atheos.

But why go I about in a thing so manifest, to be professed so manifold: If thou denie the truth, who can proue it: if thou denie that blacke is blacke, who can by reason reprove thee, when thou opposest thy self against reason. Thou knowest that manifest truthes are not to be proued, but belaued, and that he that denieth the principles of any Art, is not to be confuted by arguments, but to be left to his owne follie. But I haue a better opinion of thee, and therefore I meane not to trifle with Philosophie, but to trie this by the touchstone of the Scriptures.

We reade in the seconde of Exodus, that when Moses desired of God to knowe what he should name him to the children of Israel: he answered, thou shalt saie, I am that I am. Again, I am that I am. Again, He that is, hath sent me vnto you. The Lord euen your God, he is God in the Heauen aboue, and in the Earth beneath, I am the first, and the last I am: I am the Lord, and there is no other besides me. Again, I am the Lord, and there is none other, I haue created the light, and made darkenesse, making peace and framing euill. If thou desire to vnderstande what God is, thou shalt heare. He is euen a consuming fire, the God of reuenge, the God of iudgement, the liuing God, the searcher of the raines, he that made all thinges of nothing, Alpha and Omega, the beginning and yet without beginning: the end, and yet euermlasting. One at whose breath the mountaines shall shake, whose seate is the loftie Cherubins, whose foot-stole is the earth. Inuisible, yet seeing all things, a iealous God, a louing God, miraculous in all pointes, in no part monstrous.

Besides this, thou shalt well vnderstand, that he is such a God, as wil punish him whatsoeuer he be, that blasphemeth his name, for holy is the Lord. It is written: bring out the blasphemer without the tents, & let all those that heard him late their hands vpon his head, & let all y people stone him, he y blasphemeth the name of the Lord, shall die the death. Such a iealous God, that whosoever committeth Idolatrie

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With strange Gods, he will strike with terrible plagues. Turne not to Idols, neither make Gods with hands, I am the Lord your God. Thou shalt make no Image, which the Lord thy God abhorreth. Thou shalt haue no new God, neither worship anie strange Idol. For all the Gods of the Gentiles are Diuels.

My sonnes, keepe your selues from Images, the worshipping of Idolles is the cause of all euill, the beginnyng and the end. Cursed be that man that ingraueith any Images, it is an abomination befoze the Lord. They shall bee confounded that worship grauen Images, or glozy in Idols. I will not giue my glozy to another, nor my praise to grauen Images.

If all these testimonies of the Scriptures cannot make thee to acknowledge a liuing God, hearken what they saie of such as be altogether incredulous. Euerie vnbelieuer shall die in his incredulitie. Wo be to those that be loose in hart, they believe there is no God, and therefore they shall not be protected of him. The wrath of the Lord shall kindle against an unbelieuing Nation: If ye beleue not, ye shall not endure. He that beleueth shall not be damned. He that beleueth not, is iudged already. The portion of the vnbelaeuers, shall be in the lake that burneth with fire and brimstone, which is the second death.

If thou seale in thy selfe Atheos, anie sparke of grace, praise vnto the Lord, and he will cause it to flame, if thou haue no feeling of faith, yet praise, and the Lord will giue abundance, for as he is a terrible God, whose voyce is like the rushing of manie waters, so is he a mercifull God, whose wordes are as softe as Dyle. Though he breathe fire out of his nolethylles against sinners, yet is he milde to those that aske forgiveness. But if thou be obstinate, that seeing, thou wilt not see, and knowing thou wilt not acknowledge, then shall thy heart bee hardened with Pharao, and grace shall bee taken awaie from thee, with Saule.

Thus

Euphues and Atheos.

Thus sayth the Lord, who so belaueth, shall not perish, heauen and earth shall passe, but the word of the Lord shall indure for euer.

Submit thy selfe before the Throne of his Maiestie, and his mercie shall saue thee: Honour the Lord, and it shall be well with thee. Besides him feare no strange God. Honour the Lord with all thy soule. Offer vnto God the sacrifice of praise. Bee not like the Hypocrites, which honour God with their lips, but be farre from him with their hearts, neither like the foole, that saith in his heart, there is no God.

But if thou wilt still perseuer in thine obstinacie, thine ende shall be worse than thy beginning, the Lord, yea, thy Saviour, shall come to be thy iudge, when thou shalt beholde him come in glorie, with millions of Angells, and Archangells, when thou shalt see him appeare in thunders & lightnings, and flashings of fire, when the Mountaines shall melt, and the Heauens be wrapped vp like a serowle, when all the earth shall tremble, with what face wilt thou beholde his glorie, that deniest his Godhead? How canst thou abide his presence, that beluest not his essence? What hope canst thou haue to be saued, which diddest neuer acknowledge any to be thy Saviour? Then shall it be sayd vnto thee, and to all those of thy Sect, (vlesse you repent,) Depart all you workers of iniquitie, there shall be weeping, and gnashing of teeth. When you shall see Abraham, Isaac, and Iacob, and all the Prophets, in the kingdome of God, and yet to be thrust out: You shall conceiue heate, and bring forth woode, your owne consciences shall consume you lyke fire.

Here doest thou see Atheos, the threatnings against vbelouers, and the punishment prepared for miscreants. What better and sounder proufe canst thou haue that there is a God, than thine owne conscience, which is vnto thee a thousand witnesses: Consider with thy selfe that thy soule is immortall, made to the image of the almightie God: be not:

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not curious to enquire of God, but carefull to beleene, neyther be thou desperats if thou see thy sinnes abounde, but faithfull to obtaine mercie, for the Lord will saue thee, because it is his pleasure. Search therefore the Scriptures, they testifie of him.

Atheos. Trulie Euphues you haue sayd somewhat, but you goe about contrarie to the custome of Schooles, which me thinkes you should diligentlie obserue, being a professed Philosopher: for when I demand by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who should say, there was not a relation betwene God and the Scripture, because as the olde Fathers define, without Scripture there were no God, no Scripture without a God. Whosoener therefore denyeth a Godhead, denyeth also the Scriptures which testifie of him. This is in my opinion absurdum per absurdum, to proue one absurditie by another.

If thou canst as substantiallie by reason proue thy authoritie of Scriptures to be true, as thou hast proued by Scriptures there is a God, then will I willingly with thee both beleene the Scriptures, and worship thy G D D. I haue heard that Antiochus commaunded all the coppies of the Testament to be burnt; from whence therefore haue wee these newe booke, I thinke thou wilt not say by Reuelation, therefore goe forwarde.

Euphues. I haue read of the milke of a Tygresse, that the more Salt there is throwne into it, the fresher it is, and it may be that either thou hast eaten of that milke, or that thou art the Whelpe of that monster, for the more reasons that are beaten into thy head, the more vnrasonable thou seemest to be, the greater my authorities serue, the lesser is thy beleefe. As touching the authoritie of Scriptures, although there be many arguments which doe proue, yea, and enforce the wicked to confesse, that the Scriptures came from God, yet by none other meane than by the secret testimonie of the holie Ghost, our hearts are
truelie

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truelie perswaded, that it is God which speaketh in the Lawe, in the Prophets, in the Gospell, the orderlie disposition of the wisdome of God, the doctrine favouring nothing of earthlinesse, the godlie agreement of all partes among themselves, and especially the basenesse of contemptible words, uttering the high mysteries of the heauenlie kingdome, are second helpes to establish the Scripture.

Moreover, the antiquitie of the Scripture, whereas the Bookes of other Religions are later than the Bookes of Moses, which yet doeth not himselte invent a newe God, but setteth forth to the Israelites the God of their Fathers. Whereas Moses doeth not hide the shame of Levy his Father, nor the murmuring of Aaron his brother, and of Marie his sister, nor doth advance his owne children: the same are arguments, that in his booke is nothing fained by man. Also the myracles that hapned as well at the publishing of the Lawe, as in all the rest of the time, are infallible proofes that the Scriptures proceeded from the mouth of God. Also, whereas Moses speaketh in the person of Iacob, assigneth government to the Tribe of Iuda, and where he telleth befoze of the calling of the Gentiles, whereof the one came to passe foure hundredeth yeeres after, the other almost two thousand yeeres, these are arguments, that it is God himselte that speaketh in the bookes of Moses.

Whereas Esaie telleth befoze of the captiuitie of the Iewes, and their restoring by Cyrus (which was bozne an hundredeth yeeres after the death of Esaie,) and whereas Ieremie befoze the people were lead away, appointeth their exile to continue threescore and ten yeeres. Whereas Ieremie and Ezechiel being farre distant places the one from the other, do agree in all their sayings. Where Daniel telleth of thinges to come five hundredeth yeeres after. These are most certayne proofes to establish the authoritie of the bookes of the Prophets. The simplicitie of the speech of the first three Euangelistes, conveying heauenlie mysteries, the prayse of Iohp thundering from on high with waightie sentences.

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sentences, the heauenly maies shining in the writings of Peter and Paule, the sodaine calling of Mathew from the receipt of custome, the calling of Peter and Iohn from the Fisher boates, to the preaching of the Gospell, the conversion and calling of Paule, being an enimie to the Apostleship, are signes of the holie Ghost speaking in them. The consent of so many ages, of so sundrie Nations, and of so diuerse mindes, in embracing the Scriptures, and the rare godlinesse of some ought to establish the authoritie thereof among vs. Also the blood of so many Partyes, which for the confession thereof haue suffered death with a constant and sober zeale, are vndoubted testimonies of the truth and authoritie of the Scriptures.

The myracles that Moses recounted, are sufficient to perswade vs, that God, yea, the God of Hoastes, set downe the Scriptures. For this that he was carried in a cloude by into the mountaine: that there even vnto the fortieth daie he continued without the companie of men. That in the verie publishing of the Lawe, his face did shine as it were beset with the Sunne beames, that lightnings flashed round about, that thunder and noises were each where heard in the aire, that a Trumpet sounded, being not sounded with any mouth of man. That the entrie of the Tabernacle by a cloude set betwene, was kept from the sight of the people, that his authoritie was so miraculoussly reuenged with the horrible destruction of Corah, Dathan, and Abiron, and all that wicked faction, that the Rocks broken with a rod, did by and by powze forth a riuer, that at his prayer it rained Manna from Heauen. Did not God herein commend him from heauen as an vndoubted Prophet.

Now as touching the tyrannie of Antiochus, which commaunded all the booke to be burned: herein Gods singular prouidence is scene, which hath alwaies kept his word, both from the mightie that they could not extinguish the same, and from the malicious, that they could neuer diminish

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blindly it. There were diuerſe copies which God of his great goodneſſe had kept from the bloudie proclamation of Antiochus, and by and by ſollowed the tranſlating of them into Græce, that they might be publiſhed vnto the whole world. The Hebrue tongue lay not onely neglected, but almoſt unknown, and ſurely had it not ben Gods will to haue his Religion provided for, it had altogether periſhed.

Thou ſeeſt Atheos, how the Scriptures come from the mouth of God, and are written by the finger of the holie Gholt in the conſciences of the faithfull. But if thou be ſo curious to aſke other queſtions, or ſo quarrellous to ſtrive againſt the truth; I muſt anſwere thee, as an olde Father anſwered a young ſoule, which needed would knowe what God did befoze he made Heauen, to whome he ſayd, Hell, for ſuch curious inquiſitors of Gods ſecrets, whoſe wiſedome is not to be comprehended: for who is he that can meaſure the winde, or waite the fire, or attaine vnto the unſearchable iudgements of the Lord?

Beſides this, where the holie Gholt hath ceaſed to let downe, theres ought we to ceaſe to enquire, ſeing we haue the ſufficiencie of our ſaluation contained in holie Scripture. It were an abſurditie in Scholes, if one being vrged with a place of Aristotle, could finde none other wiſt to auoide a blanke, than in doubting whether Aristotle ſpake ſuch words or no. Shall it then be tollerable to denye the Scriptures, hauing no other colour to auoide an inconſiſtencie, but by doubting whether they proceede from the holie Gholt? But that ſuch doubts ariſe among many in our age, the reaſon is, their little faith, not the ſufficient proſe of the ſame.

Thou mayſt as well demaund, how I proue white to be white, or blacke, blacke, and why it ſhould be called white rather than greene. Such groſſe queſtions are to be anſwered with ſlender reaſons, and ſuch idle heads ſhould be ſcoffed with able anſweres. He that hath no motion of God in his minde, no feeling of the Spirit, no taſte of
II
heauenlie

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beidentlie things; no remorse of conscience, no sparke of feare, is rather to be confounded by torments than reasons, for it is an euident & infallible signe, that the holie Ghost hath not sealed his conscience, whereby he might crie Abba Father. I could alleadge Scripture to proue that the godlie should refraine from the company of the wicked, which although thou wilt not beleue, yet will it condemne thee. Saint Paule saith, I desire you brethren, that you abstaine from y^e company of those that walke inordinatlie. Againe, My sonne, if sinners shall flatter thee, giue no eare vnto them, sie from the euill, and euill shall sie from thee.

And surely, were it not to confute thy detestable Heresie, and bring thee if it might be, to some taste of the holie Ghost, I would abandon all place of thy abode, for I thinke the ground accursed whereon thou standest: Thy opinions are so monstrous, that I cannot tell whether thou wilt cast a doubt also whether thou haue a soule, or no, which if thou doe, I meane not to waste winds in prouing that which thine infidelitie will not permit thee to beleue, for if thou hast as yet felt no taste of the Spirit working in thee, then sure I am, that to proue the immortalitie of the soule were bootlesse, if thou haue a secret feeling, then it were needlesse. And God graunt thee that glowing and string in conscience, that thy soule may witnesse to thy selfe that there is a liuing God, and thy heart shedde drops of bloud as a token of repentance, in that thou hast denied that God, and so I commit thee to God, and that which I cannot doe with any perswasion, I will not leaue to attempt with my prayer.

Atheos. Paie staie a while god Euphues, and leaue not him perplexed with feare, whome thou mayst make perfect by faith: for now I am brought into such a double and doubtfull distresse, that I knowe not how to tourne, if I beleue not the Scriptures, then shall I be dampned for vnbeleife: if I beleue them, then shall I be confounded for my wicked life. I knowe the whole course of the Bible, which

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Which if I should beleue, then must I also beleue that I am an abiect. For thus sayth Heli to his sonnes: If man sinne against man, God can forgive it, if against God, who shall intreate for him. He that sinneth, is of the Diuell, the reward of sinne is death, thou shalt not suffer the wicked to live: take all the Princes of the people, and hang them against the Sunne on Gybbets, that my anger may be turned from Israel: these sayings of holie Scripture cause me to tremble and shake in every sinnow.

Againe, this saith the holie Bible, Now shall the scourge fall upon thee, for thou hast sinned: behold I am a curse before you to daie, if you shall not hearken to the commandments of the Lord, all they that have forsaken the Lord shall be confounded. Furthermore, where thzates are powred out against sinners, my heart bleedeth in my bellie to remember them.

I will come vnto you in iudgement, sayth the Lord, and I will be a swift and a severe witnesse: offenders, adulterers, and those that haue committed perurie, and re-teined the duties of hirelings, oppressed the widowes, misused the stranger, and those that haue not feared me the Lord of Hosts, Out of his mouth shall come a two edged sword.

Behold I come quicklie, and bring my reward with me, which is to be paid to euery one according to his deserts.

Great is the daie of the Lord, and terrible, and who is hee that can abide him: What then shall I than doe, when the Lord shall arise to iudge, and when hee shall demaund, what shall I answer: Besides this, the names that in holie Scripture are attributed to God, bring a terror of my guiltie conscience. He is sayd to be a terrible God, a God of reuenge, whose voice is like the thunder, whose breath maketh all the corners of the earth to shake and tremble.

These things Euphues testifie vnto my conscience, that if there be a God, he is the God of the righteous, and one

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that will confound the wicked. Whether therefore shall I goe, or who may auoide the daie of vengeance to come? If I goe to heauen, that is his seate: if into the earth, that is his forestole: if into the deapth, there he is also: Who can throud himselfe from the face of the Lord, or where can one hide him that the Lord cannot finde him: His words are like fire, & the people like drie woode, and shall be consumed.

Euphues! Although I cannot but reioyce to heare thee acknowledge a God, yet must I needes lament to see thee so much distrust him. The Diuell that roaring Lyon seeing his praye to be taken out of his talowes, altogether all Scripture that may condemne the sinner, leaning all out that should comfort the sorrowfull. Much like unto the deceitfull Physician, which recounteth all things that may endamage the patient, neuer telling any thing that may recure him.

Let not thy conscience be agreued, but with a penitent heart renounce all thy former iniquities, and thou shalt receive eternall life. Assure thy selfe, that as God is a Lord, so he is a Father, as Christ is a Judge, so he is a Saviour: as there is a Law, so there is a Gospell. Though God haue leaden hands, which when they strike paie home, yet hath he leaden feete, which are as slowe to ouertake a sinner. Heare therefore the greatest comfort flowing in euerie leafe and syne of the Scripture, if thou be penitent.

I my selfe am euen hee, which doth blot out his transgressions, and that for mine owne sake, and I will not be mindful of thy sinnes. Beholde, the Lordes hande is not shortned that it cannot saue, neither his eare heauie, that it cannot heare. If your sinnes were as Crimson, they shall be made whiter than snowe: and though they were as redde as scarlet, they shall be made like white wolle: If we confesse our offences, he is faithfull and iust: so that he will forgive vs our sinnes. God hath not appointed vs vnto wrath, but vnto saluation. By the meanes of our Lord Iesus Christ the earth is filled with the mercie of the Lord.

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It is not the will of your Father which is in Heauen, that that anie one of these litle ones should perish. God is rich in mercie. I will not the death of a sinner, saith the Lorde God, returne and liue. The Sonne of man came not to destroye, but to saue. God hath mercie on all, because he can do all, God is mercifull, long suffering, and of much mercie. If the wicked man shall repent of his wickednesse whiche he hath committed, and keepe my Commandements, doing iustice and iudgement, he shall liue the life, and shall not die. If I shall saie vnto the sinner, thou shalt die the death, yet if he repent and do iustice, he shall not die.

Call to thy minde the greatestt goodnesse of God in creating thee, his singular loue in giuing his Sonne for thee. So God loued the world, that he gaue his onely begotten Son, that whosoever beloued in him might not perish, but haue euertlasting life. God hath not sent his Sonne to iudge the world, but that the world might be saued by him. Can the mother, saith the Prophet, forget the childe of her wombe, and though she be so vnnatural, yet wil I not be vnmindful of thee. There shall be moze ioy in heuen for the repentance of one sinner, then for ninetie and nine iust persons. I came not (saith Christ) to call the righteous, but sinners to repentance. If anie man sinne, we haue an aduocate with the Father, Iesus Christ the righteous, he is the propitiati- on for our sinnes, and not for our sinnes onelie, but for the sinnes of the whole worlde. I write vnto you litle children, because your sinnes be forgiven, for his name sake. Doeth not Christ saie, that whatsoeuer we shall aske the Father in his name, we shall obtaine: Doth not God saie: This is my beloued Sonne in whome I am well pleased, heare him?

I haue reade of Themistocles, whiche hauing offended Philip the king of Macedonia, and could no waie appease his anger, meeting his young sonne Alexander, take him in his armes and met Philip in the face: Philip seeing the smiling countenance of the childe, was well pleased with

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Themistocles. Euen so, if through thy manifold sinnes and painous offences, thou prouoke the heauy displeasure of thy God, insomuch as thou shalt tremble for horrour, take his onelie begotten and welbeloued son Iesus in thine armes, and then he neither can or wil be angrie with thee. If thou haue denied thy God, yet if thou go out with Peter and weep bitterly, God will not denie thee. Though with the prodigal sonne thou wallow in thine owne wilfulnesse, yet if thou returne againe sorrowfull, thou shalt be receiued. If thou be a grieuous offender, yet if thou come vnto Christ with the woman in Luke, and wash his fete with thy teares, thou shalt obtaine remission.

Consider with thy selfe the great loue of Christ, and the bitter torments that he endureth for thy sake, whiche was enforced through the horrour of death, to crie with a loude voice, Eloi, Eloi, lama sabathani, My God, My God, why hast thou forsaken me, and with a groaning spirit to saie, My soule is heauie euen vnto the death, tarrie here and watch: and againe, Father, if it be possible, let this cup passe from me. Remember how he was crowned with thornes, crucified with thæues, scourged and hanged for thy saluation, how he sweate water and bloud for thy remission, how he indured euen the tormentes of the dampned spirites for thy redemption, how he overcame death, that thou shouldest not die, how he conquered the Diuell that thou mightest not be dampned.

When thou shalt recorde what he hath done to purchase thy freedome, how canst thou dread bondage? When thou shalt behold the agonies and anguish of minde that he suffered for thy sake, how canst thou doubt of the release of thy soule? When thy Saviour shall be thy Iudge, why shouldest thou tremble to heare of iudgement? When thou hast a continuall Mediatour with God the Father, howe canst thou distrust of his fauour?

Turne therefore vnto Christ with a willing heart, and a wayling mind for thy offences, who hath promised, What
at

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at what time so euer a sinner repenteth him of his finnes, he shall be forgotten : who calleth all those that are heauie laden, that they might be refreshed: who is the doore to them that knoeke, the waie to them that seeke, the truth, the rocke, the corner stone, the fulnesse of time, it is he that can & will poure Oyle into thy woundes. Who absolved Mary Magdalen from her finnes, but Christ: Who forgauē the thiefe his robberie and manslaughter, but Christ: Who made Matthew the Publican and colgatherer, an Apostle and Preacher, but Christ: Who is that good shepheard that fetcheth home the straie sheepe so lovingly vpon his shoulders, but Christ: Who receiued home the lost son, was it not Christ: Who made of Saule a persecuter, Paule an Apostle, was it not Christ: I passe ouer diuers other Histories both of the olde and newe Testament, which doe abundantlie declare what great comfort the faithfull penitent sinners haue alwaies had in hearing the comfortable promises of Gods mercie. Canst thou then Atheos, distrust thy Christ, who reioycest at thy repentance? Assure thy selfe, that through his passion and blood-shedding, Death hath loste his stynge, the Diuell his victorie, and that the gates of hell shall not preuaile against thee. Let not therefore that blood of Christ be shedde in vaine, by thine obstinate and hard heart. Let this perswasion rest in thee, that thou shalt receiue absolution frelie, and then shalt thou seele thy soule enen as it were to hunger and thirst after righteousness.

Atheos. Well Euphues, seeing the holy Ghost hath made thee a meane to make me a man (for befoze the taste of the Gospell I was worse then a beast) I hope the same spirite will also lighten my conscience with his word, and confirme it to the end in constancie, that I may not onely confesse my Christ faithfully, but also preach him frelie, that I may not onely be a Minister of his word, but also a martyre for it, if it be his pleasure.

¶ Euphues, how much am I bounde to the goodnesse of almightie

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almightie God, which hath made me of an Infidell a beleuer, of a cast-away a Christian, of an Heathenly Pagan, a heavenly Protestant. O how comfortable is the feeling and taste of grace, how ioyfull are the glad tidings of the Gospel, the faithfull promises of saluation, the free redemption of the soule. I will endeavour by all meanes to confute those damnable, I know not by what name to tearme them, but blasphemers I am sure, which if they be no more, certainly they can be no lesse. I see now the ow between light & darkness, faith and frowardnesse, Christ and Beliall. Be thou Euphues a witnesse of my faith, seeing thou hast been the instrument of my beleefe, and I will prae that I shewe it in my life, as for thee I account my selfe so much in thy debt, as I shall neuer be able with the losse of my life to render thee thy due: but God which rewardeth the zeale of all men, wil I hope blesse thee, and I will prae for thee.

Euphues. O Atheos, little is the debt thou owest me, but great is the comfort I haue receiued by thee. Giue the praise to God, whose godnesse hath made thee a member of the mystical bodie of Christ, and not onelie a brother with his son, but also coheritor with thy Saviour.

There is no heart so harde, no Heathen so obstinate, no miscreant or Infidell so impious, that by grace is not made as supple as Dile, as tractable as a sheepe, as faithfull as anie.

The Adamant though it be so hard that nothing can bryse it, yet if the warme bloud of a Goate be powred vpon it, it bursteth: Euen so although the heart of the Atheist and unbeleuer be so harde, that neither rewarde nor reuenge can mollifie it, so stout, that no perswasion can breake it: yet if the grace of God purchased by the bloud of Christ, doe but once touch it, it renteth in sunder, & is enforced to acknowledge an omnipotent and euerlasting Iehouah: Let vs therefore both (Atheos I will not now call thee, but Theophilus) flie vnto that Christ which hath through his mercy, not our merits, purchased for vs the inheritance of euerlasting life.

Certaine

Certaine Letters writ by Euphues
to his friendes.

Euphues to Philautus.



If the course of youth had anie respect to the
stasse of age, or the liuing man anie regarde
to the dying mould, we woulde with grea-
ter care, when we were young, shunne those
thinges whiche shoulde griene vs when we
bee olde: and with moze seueritie directe the
sequelle of our life, for feare of present death. But such is
either the unhappines of mans condition, or the vntoward-
nesse of his crooked nature, or the wilfulnesse of his mind,
or the blindenesse of his heart, that in youth hee surfetteth
with delightes, preventing age: or if hee liue, continueth
in dotage, forgetting death. It is a wo:ld to see, how in
our flourishing time, when we best may, we bee worst wil-
ling to thine: and how in the vading of our daies, when
wee moste shoulde, wee haue least desire to remember our
ende.

Thou wilt muse Philautus, to hear Euphues preach, who
of late had moze minde to serue his Ladie, then to worshop
his Lord. Ah Philautus, thou art now a Courtier in Italy,
I a Scholler in Athens: and as hard it is for thee to follow
good counsaile, as for me to enforce thee, seeing in thee there
is litle will to amende, and in me lesse authoritie to com-
maund, yet will I exhort thee as a friend, I woulde I might
compell thee as a father. But I haue heard, that it is pe-
culiar to an Italian to stande in his owne conceit, and to
a Courtier neuer to bee controlde, whiche causeth mee to
feare that in thee, which I lament in others. That is, that
either thou seeme too wise in thine owne opinion, thin-
king scozne to bee taught, or too wilde in thy attemptes,
in rejecting admonishment. The one proceedeth of selfe-
loue,

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loue, and so thy name importeth: the other of méer folly and that thy nature sheweth: thou lookest I shuld craue pardon for speaking so boldly. No Philautus, I meane not to flatter thee, for then I shuld incurre the suspition of fraud. Neither am I determined to fall out with thee, for then might y wise conuince me of follie. But thou art in great credite in the Court, and what then? Shall thy credite with the Emperoz abate my courage to my God? Or thy hautie lookes quench my kindled loue? Or thy gallant shew aslake my good will? Hath the Courtier any prerogative aboue the clowne, why he should be reprehended? Doeth his high calling not onelie giue him a commission to sinne, but remission also if he offende? Doeth his preheminence in the Court, warrant him to oppresse the poore by might, or acquite him of punishment? No Philautus. By how much the more thou excellest other in honours, by so much the more thou oughtest to excéde them in honestie: and the higher thy calling is, the better ought thy conscience to be: and as farre it becometh a Gentleman to be from pride, as he is from pouertie: and as neare to gentlenesse in condition, as he is in blood? But I will descend with thee to particulars. It is reported here for a truth, that Philautus hath giuenauer himselfe to all deliciousnesse, desirng rather to be dandled in the lappes of Ladies, then busied in the studie of good Letters: And I woulde this were all, which is too much, or the rest a lie, which is too monstrous. It is now in euerie mans mouth, that thou, yea, thou Philautus, art so boide of curtesie, that thou haste almost forgotten common sence and humanitie, hauing neyther care of Religion (a thing too common in a Courtier) neyther regards of honestie or anie vertuous behaviour. O Philautus, doest thou liue as thou shouldest neuer die, and laugh as thou shouldest neuer mourne, art thou so simple that thou doest not knowe from whence thou camest, or so sinfull, y thou carest not whether thou goest: what is in thee that shoulde make thee so secure, or what can there be in anie that

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any that may cause him to glorie? Milo that great ~~W~~raffler beganne to wepe, when he sawe his armes byawne-fallen and weak, saying: Strength, strength, is but vaine. Helene in her newe glasse, biewing her olde face, with smilyng countenaunce, cried: Beautie where is thy blaze.

Croesus with all his wealth, Aristotle with all his wit, all men with all their wisdome, haue and shall perish and turne to dust. But thou delightest to haue the newe facion, the Spanish felt, the French Ruffe, thy crew of Ruffians, all thine attire mishapen to make thee a Ponsler, and all thy time mispent to shewe thee unhappie: What should I goe about to decypher thy life, seeing the beginninh sheweth the ende to be naught. Art not thou one of those Philautus, which seekest to winne credit with thy superiours by flatterie, and wyng out wealth from thy inferiours by force, and vndermine thy equals by fraude? Doest thou not make the Court, not onelie a coner to defende thy selfe from wrong: but a coulour also to commit iniurie. Arte not thou one of those, that hauing gotten on their steeue the Cognisaunce of a Courtier, haue shaken from thy skirtes the regarde of curtesie. I cannot but lament (I woulde I might remedie) the great abuses that raigne in the eyes of the Emperour. I feare me the Poet saith too trulie. *Excet aula qui vult esse pius, virtus & summa potestas non coeunt.* Is not pietie turned all to pollicie, saith to foresight, rigour to iustice: doth not he best thine that worst deserueth, and he rule all the Countrie that hath no conscience. Doest thou not the Emperours Court growe to this insolent blindness, that all that see not their follie, they account foolles: all that speake against it, precise: laughing at the simplicitie of the one, and threating the boldnesse of the other. Philautus, if thou wouldest with due consideration waite, how farre a Courtiers life is from a sound beleefe, thou wouldest either frame thy selfe to a newe trade, or else amende thine old maners, yea, thou wouldest with Crates leane all thy

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thy possessions, taking thy booke and trudge to Athens, and with Anaxagoras, despise wealth, to attaine wisdom: if thou haddest as great respect to die well, as thou hast care to liue wantonly, thou shouldst with Socrates seeke how thou mightest yeeld to death, rather then with Aristippus search how to prolong thy life.

Doeſt thou not know that where the tree falleth, there it lieth? And euerie ones deaths day, is his doomes day: That the whole course of life is but a meditation of death, a pilgrimage, a warfare. Hast thou not read, or doeſt thou not regard what is written, y we shall all be cited before the Tribunal seat of God, to render a straight account of our stewardship: If then the reward be to be measured by the merits, what boote canst thou seeke for but eternall paine, which here liuest in continuall pleasure. So shouldst thou liue as thou maist die, and then shalt thou die to liue.

Wert thou as strong as Sampson, as wise as Salomon, as holie as David, as faithfull as Abraham, as zealous as Moses, as good as anie that euer liued, yet shalt thou die as they haue done, but not rise againe to life with them, vnles thou liue as they did.

But thou wilt saie, that no man ought to iudge thy conscience but thy selfe, seeing thou knowest it better then any. Philantus, if thou search thy selfe and find not sinne, then is thy case almost curelesse. The Patient, if Physicians are to be credited, and common experience esteemed, is the neereſt death when he thinketh himselfe past his disease, and the lesse grieve he feeleth, the greater fits he endureth, the wound that is not searched because it a little smarteth, is fullest of dead flesh, and the sooner it skinneth, the sozer it festereth.

It is saide, that Thunder bruseth the tree, but breaketh not the Barke, and pearceth the blade, and neuer hurteth the Scabbard: euen so doth sinne wound the heart, but neuer hurt the eyes, and infect the soule, though outwardlie it nothing afflict the bodie.

Descend

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Descend therefore into thine owne conscience, confesse thy sinnes, refozme thy manners, contemne the world, embrace Christ, leaue the Court, follow thy studie, preferre holynesse befoze honour, honestie befoze promotion, Religion and vpzightnesse of life, befoze the ouerlashing desires of the flesh: remember the Wax, which out of the driest and bitterest Time, sucketh moist and swete Honie. And if thou canst, out of the Court, a place of more pompe than pietie, sucke out the true iuyce of perfection, but if thou see in thy selfe a will rather to go forwarde, if the glittering face of faire Ladies, or the glittering shewe of lustie gallants, or courtlie fare, or any delicate thing, seeme to entice thee to farther lewdnesse, come from the Court to Athens, and so in shunning the causes of euill, thou shalt sone escape the effect of thy misfortune, the more those things please thee, the more thou displeasest God, and the greater pride thou takest in sinne, the greater paine thou heapest to thy soule. Examine thine owne conscience, and see whether thou hast done as is required: if thou haue, thanke the Lord, and pray for increase of grace, if not, desire God to giue thee a willing minde to attaine faith and constancie to continue to the ende.

Euphues to Eubulus.



Salute thee in the Lord, &c. Although I was not so wittie to follow thy graue aduise when I first knew thee, yet doe I not lacke grace to giue thee thanks since I tried thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thee in thine age, as thou willing to instruct me in my youth, thou shouldest now with lesse griefe endure thy late losse, and with little care leaue thy aged life.

Thou weepst for the death of thy Daughter, and I laugh at the fallie of the Father, for greater vanitie is there

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there in the minde of the mourner, than bitterness in the death of the deceased. But she was amiable, but yet sinfull, but she was young and might haue liued, but she was mortall and must haue dyed. I but her youth made thee often merrie, I but thine age should once make thee wise: I but her graine yeares were unfit for death, I but thy hoarie haire should despise life.

Knowest thou not Eubulus, that life is the gift of God, death the due of Nature, as we receiue the one as a benefit, so must we abide the other of necessitie. Wise men haue founde that by learning, which olde men should knowe by experience, that in life there is nothing sweete, in death nothing sorrowe. The Philosophers accounted it the chiefest felicitie neuer to be borne: the second some to die. And what hath death in it so hard, that we should take it so heauilie? Is it strange to see that cut off, which by Nature is made to be cut? Or that melted, which is fit to be melted? Or that burnt, which is apt to be burnt? Or man to passe that is borne to perish? But thou grauntest that she should haue died, and yet art thou grieved that she is dead.

Is the death the better, if it be the longer? no truelie. For as neither he that singeth most or prayeth longest, or ruleth the stearne ostichest, but he that doth it best deserueth greatest praise, so he, not that hath most yeares, but manie vertues; nor he that hath grayest haire, but greatest godnesse, liueth longest. The chiefe beautie of life consisteth not in the numbering of manie daies, but in the doing of vertuous doings. Among plants, those be best esteemed, that in shortest time bring forth much fruite. Wee not the fairest flowers gathered when they be freshest? The youngest beasts killed for sacrifice, because they be finest? The measure of life is not length, but honestie, neither doe we enter into life, to the ende we should set downe the daie of our death, but therefore doe wee liue, that wee may obay him that made vs, and be willing

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ling to dye when he shall call vs.

But I will aske thee this question, whether thou waile the losse of thy Daughter for thine owne sake, or for hers, if for thine owne sake, because thou didst hope in thine age to recouer comfort, then is thy loue to her but for thy commoditie, and therein thou art but an vnkinde father: if for hers, then doest thou mistrust her saluation, and therein thou shewest thy vnconstant faith. Thou shouldest not weepe that she hath runne fast, but that thou hast gone too slowe, neither ought it to grieue thee that she is gone to her home with a fewe yeres, but that thou art to goe with manie.

But why goe I about to vse a long processe to a little purpose? The bud is blasted as soone as the blowne Rose, the winde shaketh off the blossome as well as the fruite. Death neither spareth the golden lockes nor the hoarie head.

I meane not to make a treatise in the praise of death, but to note the necessitie, neither to write what ioyes they receiue that dye, but to shewe what paynes they endure that liue. And thou which art euen in the waue of thy life, whome Nature hath nourished so long, that now she be- ginneeth to nod, mayst well knowe what griefes, what labours, what paines, are in age, and yet wouldest be either young to endure manie, or elder to bide more. But thou thinkest it honourable to goe to the graue with a graie head, but I deeme it more glorious to be buried with an honest name. Age sayest thou, is the blessing of God, yet the messenger of death. Descend therefore into thine owne conscience, consider the goodnesse that commeth by the end, and the badnesse which was by the beginning. Take the death of thy daughter patientlie, and looke for thine owne speedelie, so shalt thou performe both the office of an honest man, and the honour of an aged father, and so farewell.

Euphues

Letters of Euphues.

Euphues to Philautus, touching the death
of Lucilla.



Have receiued thy Letters, and thou hast deceiued mine expectation, for thou seemest to take moze thought for the losse of an harlot, than the life of an honest woman.

Thou writest, that she was shamefull in her trade, and shamelesse in her ende. I beleene thee: it is no meruaile that she which living practised sinne, should dying be voyde of shame, neyther could there be anie great hope of repentaunce at the houre of death, where there was no regard of honestie in time of life. She was stricken suddenlie, being troubled with one sickness: It may be, for it is commonlie seene, that a sinfull life, is rewarded with a sodaine death, and a swete beginning, with a sower ende.

Thou addest moreouer, that she being in great credit with the States, died in great beggerie in the streets. Certes it is an olde saying: That who so liueth in the Court, shall die in the strawe, she hoped there by delights to gaine monie, and by her deserts, purchased miserie, they that seek to cline by priuie sinne, shall fall with open shame, and they that couet to swimme in vice, shall sinke in vanities to their owne perilles.

Thou sayest, that for beautie she was the Helen of Greece, and I durst sweare, that for beastlines she might be the monster of Italie. In my minde, greater is the shame to be accounted an harlot, than the praise to be esteemed amiable. But where thou art in the Court, there is moze regard of beautie than of honestie, and moze are they lamented that die viciouslie, than they loned that liue vertuouslie: for thou gauest as it wers a sigh, which all thy companions in the Court seeme by thee to sound also, that Lucilla being one of so great perfection in all partes of the bodie,

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bodye, and so little pietie in the soule, should be as it were
snatched out of the iawes of so manie young Gentlemen.
Well Philautus, thou takest not so much care for the losse
of her, as I griene for thy lewdnesse: neither canst thou
sorrow more to see her die suddenly, than I to heare thee thus
shamefullie.

If thou meane to keepe me as a friend, shake off those
vaine toys and dalliances with women, beleue me Phi-
lautus, I speake it with salte teares trickling downe my
cheekes, the life thou liuest in Court, is no lesse abhorred,
than the wicked death of Lucilla detested, and more art thou
scorned for thy follie, than she hated for her filthinesse.

The euill ende of Lucilla should moue thee to begin a
new life: I haue often warned thee to shunne thy wonted
trade, and if thou loue me as thou protestest in thy Let-
ters, then leaue all thy vices, and shew it in thy life. If
thou meane not to amend thy manners, I desire thee to
write no more to me, for I will neither answer thee, nor
reade them. The Jennet is as soon broken with a wand,
as with the spurre: a Gentleman as well allured with a
word, as with a sword.

Thou concludest in the ende that Liua is sicke: trulie
I am soie, for she is a mayden of no lesse comelinesse than
modestie: and hard it is to iudge, whether she deserues
more praise for her beautie with the amorous, or admira-
tion for her honestie of the vertuous: if thou loue me, em-
brace her, for she is able both to satisfie thine eye for choice,
and instruct thy heart with learning. Commend me vnto
her, and as I praise her to thee, so will I praie for her to
God, that either she may haue patience to endure her
trouble, or deliuerance to escape her perill.

Thou desirest me to send thee the Sermons which were
preached of late in Athens, I haue fulfilled thy request:
but I feare me thou wilt vse them as S. George doth his
horse, who is euer on his backe, but neuer rideth: but if
thou wert as willing to reade them, as I was to send them,

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or as ready to followe them, as desirous to haue them,
it shall not repent thee of thy labour, nor me of my cost.
And thus farewell.

Euphues to Botonio to take his exile
patientlie.



If I were as wise to giue thee counsaile, as
I am willing to doe thee good, or as able to
set thee at libertie, as desirous to haue thee
free, thou shouldst neither want good aduice
to guide thee, nor sufficient helpe to restore
thee. Thou takest it heauilie, that thou shouldst be ac-
cused without colour, and banished without cause: and I
thinke thee happie to be so well ridde of the Court, and be
so void of crime.

Thou sayest banishment is bitter to the free bozne, and
I deeme it the better, if thou be without blame. There
be many meates which are sower in the mouth, and
sharpe in the maw, but if thou mingle them with sweete
sauces, they yeld both a pleasant taste, and wholesome
nourishment.

Diuers colours offend the eyes, yet hauing greene a-
mong them, whet the sight. I speake this to this end,
that though thy exile seeme greivous to thee, yet guiding
thy selfe with the Rules of Philosophie, it shall be more
tollerable: hee that is colde both not couer himselfe with
care, but with clothes: hee that is washed in the Raine,
drieth himselfe by the fire, not by his fantie, and thou
which art banished, oughtest not with teares to bewaile
thy hap, but in wisdome to heale thy hurt.

Nature hath giuen to man a Countrey, no more than
she hath a house or landes, or liuinges. Socrates would
neither call himselfe an Athenian, neither a Grecian, but
a Citizen of the world. Plato would neuer account him
banished, that had the Sun, Fire, Aire, Water, and Earth,
that

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that he had before where he felt the Winters blast and the Summers blaze, where the same Sunne and the same Moone shined, whereby he noted, that euerie place was a Countrie to a wise man, and all parts a pallace to a quiet minde.

But thou art driuen out of Naples, that is nothing. All the Athenians dwell not in Colliton, nor euerie Corinthian in Grecia, nor all the Lacedemonians in Pitania. How can anie part of the world be distant farre from the other, when as the Mathematicians set downe, that the earth is but a point being compared to the Heauens. Learne of the Bee as well to gather Honie of the weede as the flowre, and out of farre Countries to liue, as well as in thine owne. Hee is to be laughed at, which thinketh that Moone better at Athens than at Corinth, or the Honie of the Bee sweeter that is gathered in Hyblia, than that which is made in Mantua? When it was cast in Diogenes teeth, that the Sinoponetes had banished him Pontus, yea (sayd he) I them of Diogenes. I may saie to thee, as Straconicus sayd to his guest, who demaunded, what fault was punished with exile, and he answering, falsehood, why then said Straconicus dost thou practise deceit, to the ende thou mayst auoyde the mischiefes that flowe in the Countrie.

And surelie, if conscience be the cause thou art banished the Court, I account thee wise in being so precise, that by the vsing of vertue thou mayst be exiled the place of vice. Better it is for thee to liue with honestie in the Countrie, than with honour in the Court, and greater will thy praise bee in flying vanitie; than thy pleasure in following traines. Choose that place for thy Pallaces which is most quiet, custome will make it thy Countrie, and an honest life will make it a pleasant living. Philip falling in the dust, and seeing the figure of his shape perfect in the w: God God, sayd he, we desire the whole earth, and see how little serueth: Zeno hearing that this only barke wherein

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all his wealth was shipped, to haue perished, cried out: Thou hast done well Fortune to thrust me into my gowne againe to embrace Philosophie. Thou hast therefore in my minde great cause to reioyce, that God by punishment hath compelled thee to stricnesse of life, which by libertie might haue bin growen to lewdnesse. When thou hast not one place assigned thee therein to liue, but one forbidden thee, which thou maist leaue, then thou being denied but one, that excepted, thou maist chuse any. Moreover, this dispute with thy selfe, I beare no office, whereby I should either for feare please the noble, or for gaine oppresse the needy. I am no arbitrer in doubtfull cases, whereby I should either peruert iustice, or incur displeasure. I am free from the iniuries of the strong, and mallice of the weake. I am out of the byples of the seditious, and haue escaped the theates of the ambitions. But as he that hauing a faire Orchard, seeing one tree blasted, recounteth the discommoditie of that, and passeth over in silence the fruitfullnesse of the other: So he that is banished, doeth alway lament the losse of his house, and the shame of his exile, not reioysing at the libertie, quietnesse, and pleasure that he enioyeth by that sweete punishment. The Kings of Persia were deemed happie, in that they passed their Winter in Babylon: in Media their Summer, and the Spring in Susis, and certainlie thy exile in this may be as happie, as any King in Persia, for hee may at his leasure begin his owne pleasure, leade his Winter in Athens, his Summer in Naples, his Spring in Argos. But if hee haue any businesse in hande, hee may studie without trouble, sleepe without care, and wake at his will without controlement. Aristotle must dine when it pleaseth Philip, Diogenes when it lusteth Diogenes, the Courtier suppeth when the King is satisfied, but Botonio may now eate when Botonio is an hungred. But thou sayst that bannishment is shamefull. No truly, no more than pouertie to þ content, or gray haire to þ aged. It is the cause þ maketh thee shame, if thou wert banished.

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banished vpon chollar, greater is thy credite in sustaining wrong, then thy enuies in committing iniurie, and lesse shame is it to thee to be oppressed by might, then theirs that wrought it for malice, but thou fearest thou shalt not thine in a strange Nation, certainlie thou art moze afraid then hurt.

The Pine tree groweth as sone in Pharaos as in Ida, the Nightingale singeth as sweet in the desarts as in the woods of Crete. The wise man liueth as well in a farre Country as in his owne home. It is not the nature of the place, but the disposition of the person that maketh the life pleasant. Seeing therefore Botonio, that all the Sea is apt for antefish, that it is a badde ground where no flower will grow, that to a wise man all landes are as fertile as his owne inheritance. I desire thee to temper the sharpnesse of thy banishment with the sweetnesse of the cause, and to measure the cleerenesse of thine owne conscience with the spight of thy enemies quarrell, so shalt thou reuenge theyr mallice with patience, and endure thy bannishment with pleasure.

Euphues to a yong Gentleman in Naples named Alcins, who leaving his studie followed all lightnesse, and liued both shamefully and sinfully, to the grieve of his friends and discredite of the Vniuersitie.

 I should talke in wordes of those things which I haue to conferre with thee in writings, certes thou wouldest blush for shame, and I weepe for sorrowe: neither coulde my tongue bitter that with patience, which my hande can scarce write with modestie, neither coulde thy eares heare that without glowing, whiche thine eyes can hardlie view without grieve. Ah Alcins, I cannot tell whether I shoulde lament in thee thy wante of learning,

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learning, or thy wanton liuing, in the one thou art inferior to all men, in the other superiour to all beastes. Inso-much as who seeth thy dull wit, and marketh thy slowward will, may well say that he neuer saw smacke of learning in thy doings, nor sparke of religion in thy life. Thou onelie vauntest of thy Gentrie, trulie! thou wast made a Gentleman befoze thou knewest what honestie meant, and no more hast thou to boast of thy stocke, then he that being left riche by his father, dieth a beggar by his follie. Nobilitie beganne in thine aunccestours, and endeth in thee, and the Generositie that they gained by vertue, thou hast blotted with vice. If thou claime Gentrie by pedigree, practise gentlenesse by thine honestie, that as thou challengest to bee Noble by blood, thou mayest also proue Noble by knowledge, otherwise shalt thou hang lyke a blasse among the faire blossomes, and like a staine in a peece of white Lawne.

The Rose that is eaten with the Canker, is not gathered, because it groweth on that stalk that the swete doth, neither was Helen made a starre because she came of that Egge with Castor, nor thou a Gentleman in that thy aunccestours were of nobilitie. It is not the descent of birth, but the consent of conditions that maketh Gentlemen, neither great Barons, but good manners that expresse the true Image of dignitie. There is Copper coine of the stampe that Golde is, yet is it not currant: there commeth poison of the fish as well as good Dyle, yet is it not wholesome, and of man may procede an euill childe, and yet no Gentleman. For as the Wine that runneth on the lees, is not therefore to be accounted neate, because it was drawne of the same peece: or as the water that springeth from the Fountaines head, and floweth into the filthie channell, is not to be called cleere because it came of the same streame: so neither is he that descendeth of noble parentage, if he desire from noble daedes, to be esteemed a Gentleman in that he issued from the loines of a noble Sire, for that he obscureth

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refy the parentes he came off; and discrediteth his owne estate.

There is no Gentleman in Athens, but sorroweth to see thy behaviour so far to disagree from thy birth, for this saie they all (whiche is the chiefest note of a Gentleman) that thou shouldest as well desire honestie in thy life, as honour by thy linage: that the nature should not swarue from thy name, that as thou by dutie shouldest be regarded for thy progenie, so thou wouldest endeuour by deserts to be reuerenced for thy pietie.

The pure Corall is chosen as well by his vertue, as his coulour: a king is knowne better by his courage then his crowne: a right Gentleman is sooner scene by the trial of his vertue, then blazing of his armes.

But I let passe thy birth, wishing thee rather with Vlysses to shewe it in workes, then with Ajax to boast of it with wordes: thy stocke shall not be lesse, but thy modestie the greater. Thou liuest in Athens, as the Waspe doth among Bees, rather to sting then to gather Honie, and thou dealest with moste of thy acquaintance as the Dogge doeth in the maunger, who neyther suffereth the Horse to eate haire, nor will himselfe. For thou being idle, wilt not permit anie, (as farre as in thee lieth) to be well imployed. Thou arte an heire to faire liuyng, that is nothing, if thou be disherited of learnyng: for better were it to thee to inherite righteousnesse then riches, and farre more seemelie were it for thee to haue thy Studie full of Bookes, then thy purse full of monie. To get goods is the benefite of Fortune, to keepe them the gifte of wisdom. As therefore thou art to possesse them by thy fathers will, so art thou to increase them by thine owne wit.

But alas, why desirest thou to haue the reuenewes of thy parent, and nothing regardest to haue his vertues? Seekest thou by succession to enioy thy Patrimonie, and by vice to obscure his pietie? Wilt thou haue the title
of

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of his honour, and no touch of his honestie: Ah Alcius, remember that thou art not borne to live after thine owne lust, but to learne to die, whereby thou maist live after thy death. I haue often heard thy Father saie, and that with a deepe sigh, the teares trickling downe his graie haire, that thy mother neuer longed moze to haue thee borne when she is was in trauaile, then he to haue thee dead to rid him of troubles. And not seldome hath thy Mother wished, that either her wombe had bene thy grane, or the gronde hers. Yea, all thy friendes with open mouth desire, that either God will sende thee grace to amen thy life, or grieve to hasten thy death.

Thou wilt demaunde of mee in what thou doest offende, and I aske thee in what thou doest not sinne. Thou swearest thou art not couetous, but I saie thou art prodigall, and as much sinneth he that lauisheth without meane, as he that hoordeth without measure. But canst thou excuse thy selfe of vice, in that thou art not couetous? Certainly no moze then the murthrer would therefore be guiltlesse because he is no coiner. But why goe I about to debate reason with thee, when thou hast no regard of honestie? Though I leaue here to perswade thee, yet will I not cease to praise for thee. In the meane season I desire thee, yea, and in Gods name I command thee, that if neither the care of thy parents, whom thou shouldest comfort, nor the counsaile of thy friendes, which thou oughtest to feare, nor the authoritie of the Magistrate which thou shouldest reuerence, can allure thee to grace: yet the lawe of thy Saviour, who hath redeemed thee, and the punishment of the almightie, who continually threateneth thee, should draw thee to amendment, otherwise as thou liest now in sinne, so shalt thou die with shame, and remaine with Sathan. From whome he that made thee, keepe thee.

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Liua from the Emperours Court, to
Euphues at Athens.

If sicknesse had not put mee to silence, and the weakenesse of my bodie hindered the willingnesse of my minde, thou shouldst haue had a more speedie answer, and I no cause of excuse. I knowe it expedient to returne an answer, but not necessarie to write in post, for that in thinges of great importance, wee commonlie looke befoze wee leape, and where the heart drouneth through faintnesse, the hand is enforced to shake through feblenesse. Thou saiest thou understandest howe men liue in the Court, and of mee thou desirest to know the estate of women: certes to dissemble with thee, were to deceiue my selfe, and to cloake the vanitie in Court, were to clogge mine owne conscience with vices. The Emperesse keepeth her estate royall, and her maydens will not leese an inch of their honoz: she endeouureth to set down good lawes, and they to breake them: she warneth them of excesse, and they studie to erre: she saith, that decent attire is good, though it be not costlie, and they sweare vnlesse it be deere, it is not comelie.

Shee is here accounted for a slut that commeth not in her filkes, and she that hath not euerie fashion hath no mans fauour. They that be most wanton are reputed most wise, and they that be the idlest liuers, are deemed the finest louers. There is great quarrelling for beautie, but no question of honestie: to conclude, both women and men haue fallen here in Court to such agreement, that they neuer iarre about matters of religion, because they neuer mean to reason of them, I haue wished oftentimes, rather in the countrie to spin, then in the Court to daunce, and truly a distaffe doth better become a maiden, then a Lute, and fitter it is
with

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With the needle to practise how to line, then with the penne to learne how to loue.

The Emperesse giueth ensample of vertue, and the Ladies haue no leisure to follow her. I haue nothing else to write. Here is no good newes, as for bad I haue told sufficient: yet this I may adde, that some there be which for their vertue deserue praise, but they are onelie commended for their beautie: for this thinke Courtiers, that to be honest is a certaine kinde of countrie modestie, but to be amiable, the Courty curtesie.

I meane shortly to sue to the Emperesse to be dismissed of the Court, which if I obtaine, I shall thinke it a good reward for my seruice, to be so well rid from suche securitie, for beloeue me, there is scarce one in Court that either feareth God, or meaneth good. I thanke thee for the booke thou diddest send me, and as occasion shall serue, I will write to thee.

Philautus becometh a litle to listen to counsaile, I wish him well, and thee too, of whom to heare so much good, it doth not me a litle good. Write for me, as I doe for thee, and if opportunity be offered, write to me.

Farewell.

Euphues to his friend Linia.



Care Linia, I am as glad to heare of thy welfare, as sorrowfull to vnderstand thy newes, and it doth me as much good that thou art recovered, as harme to thinke of those that are not to be recured.

Thou hast satisfied my request, and answered my expectation. For I longed to know the maners of women, and looked to haue them wanton: I like thee well that thou wilt not conceale their vanities, but I loue thee the better that thou

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thou doest not follow them: to reprove sinne is the signe of true honour, to renounce it, the part of honestie. All good men will account thee wise for thy truth, and happie for thy triall, for they sale, to abstaine from pleasure is the chiefest pietie, and I thinke in Court to refraine from vice is no little vertue.

Strange it is, that the sound eie viewing of the soze should not be dimmed, that he that handleth Pitch should not be defiled, that they that continue the Court should not be infected. And yet it is no great marvaile, for by experience we see, that the Adamant cannot dye away yron, if the Diamond lie by it, nor vice allure the Courtier, if vertue be retained.

Thou praisest the Emperesse for instituting good lawes, and grievest to see them violated by the Ladies. I am soze to thinke it should be so, and I sigh in that it cannot be otherwise. Where there is no heed taken of a commaundement, there is small hope to be looked for of amendment. Where dutie can have no shew, honestie can beare no swaie. They that cannot be enforced to obedience by authoritie, will neuer be wonne by fauour, for being without feare, they commonlie are void of grace: and as farre be they carelessse from honour, as they be from awe, and as readie to despise the good counsaile of their Fathers, as to contemne the good lawes of their Prince. But the breaking of lawes doeth not accuse the Emperesse of vice, neyther shall her making of them excuse the Ladies of vanities. The Emperesse is no moze to be suspected of erring, then the Carpenter that buildeth the house be accused because thieves have broken it, or the Mint maister condemned for his coine, because the Traitor hath clipped it. Certainly God wil both reward the godly zeale of the Prince, and reuenge the godlesse doings of the people. Moreover, thou saist, that in the Court all be futes that swim not in likes, and that the idlest liners are accounted the bruest louers, I cannot tell whether I should rather laugh at their follie, or

Letters of Euphues.

lament their phrensie, neither doe I knowe whether the sin be greater in apparrell which moueth to pride, or in affection which entiseth to penitshnesse, the one causeth them to forget themselves, the other to forgoe their senses, each doe deceiue their soule. They that thinke one cannot be cleanly without pride, will quicklie iudge none to be honest without pleasure, which is as hard to confesse, as to say, no mean to be without exesse: thou wishest to be in the countrie with thy distaste, rather then to continue in the Court with thy delightes. I cannot blame thee. For Greece is as much to be condemned for learning, as the Court for brauery, and here maist thou liue with as good report for thine honestie, as they with renoume for their beautie. It is better to spinne with Penelope all night, than to sing with Helen all daye.

Huswifrie in the Countrie is as much praised, as honour in the Courte. Wee thinke it as great mirth to sing Psalmes, as you melodie to chaunt Sonets, and wee account them as wise that keepe their owne landes with credite, as you those that get others liuings by craft. Therefore if thou wilt follow my aduice, and prosecute thine own determination, thou shalt come out of a warme Sunne, into Gods blessing. Thou addest (I feare me also thou errest) that in the Court there be some of great vertue, wisdom, and sobrietie: if it be so, I like it, and in that thou saiest it is so, I beleue it. It may be, and no doubt it is in the Court, as in all riuers, some fish, some frogs, and as in all gardens, some flowers, some weeds, and as in all trees, some blossomes, some blastes. Nylus breedeth the precious stone, and the poysoned Serpent. The Court may as well nourish vertuous Patrons as the lewde minion. Yet this maketh me muse, that they shoulde rather be commended for their beautie, then for their vertue, which is an infallible argument, that the delightes of the flesh are preferred before the holinesse of the spirit. Thou saist thou wilt sue to leaue thy seruice, and I will praise for thy good successe: when

Letters of Euphues.

When thou art come into the Countrie, I would haue thee first learne to forget all these things which thou hast seene in the Court. I would Philautus were of thy minde to forsake his youthfull course: but I am glad thou writest that he beginneth to amend his conditions: he runneth farre that neuer returneth, and he sinneth deadly that neuer repenteth. I would haue him end, as Lucilla began, without vice, and not begin as she ended, without honestie. I loue the man well, but yet I cannot brooke his manners, yet I conceiue a good hope, that in his age he will be wise, for that in his youth I perceiued him wittie. He hath promised to come to Athens, which if he doe, I will so handle the matter, that either he shall abiure the Court for ever, or absent himselfe for a yeare. If I bring the one to passe, he shall forgoe his olde course: if the other, forget his ill conditions. He that in Court will thriue to reape wealth, and liue warie to get worship, must gaine by good conscience, and cline by wisdom, otherwise his thurst is but theft, where there is no regard of gathering, and his honour but ambition, where there is no care but for promotion. Philautus is too simple to vnderstand the wiles in Court, and too young to vndermine any by craft, yet hath he showne himselfe as farre from honestie, as he is from age, and as full of craft, as he is of courage. If it were for thy preferment and his amendment, I wish you were both married: but if he should continue his follie, whereby thou shouldest fall from thy dutie, I rather wish you both buried. Salute him in my name, and hasten his iourney, but forget not thine owne. I haue occasion to goe to Naples, that I may with more speede arriue in England, where I haue heard of a woman that in all qualities excelleth any man. Which if it be so, I shall thinke my labour as well bestowed, as Saba did hers when she traualled to see Salomon. At my going if thou be in Naples, I will visit thee: at my returne, I will tell thee my iudgement. If Philautus come this Winter, he shall in this my pilgrimage be a partner.

Letters of Euphues.

A pleasant companion is a bait in a iourney. We shall there as I heare, see a Court both braue in the we, and better in substance, more gallant Courtiers, more goodlie consciences, as faire Ladies, and fairer conditions. But I will not vaunt befoze the victorie, nor sweare it is so, vntill I see it be so. Farewell, vnto whome aboue all I wish well.

I haue finished the first part of Euphues, whome now I left readie to crosse the Seas to England: if the winde send him a short cut, you shall in the second part heare what newes he bringeth: I hope to haue him returned within one Summer. In the meane season I will state for him in the Countrey, and as soone as he arriueth, you shall knowe of his coming.



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